The Fundamentals

A Testimony to the Truth

"To the Law and to the Testimony"
Isaiah 8:20

VOLUME III

LIBRARY OF
Bonebrake Theological Seminary
BR
45
.F8532
V.3
24,073

Published by
THE BIBLE INSTITUTE OF LOS ANGELES
536-558 SOUTH HOPE STREET
LOS ANGELES, CAL.

Copyrighted by
Bible Institute of Los Angeles
1917

CONTENTS

VOLUME III

(The Fundamental set contains four volumes)

Chapter — Page

THEOLOGY

I. THE BIBLICAL CONCEPTION OF SIN 9
By Rev Thomas Whitelaw, M. A., D. D., Kilmarnock, Ayrshire, Scotland.

II. PAUL'S TESTIMONY TO THE DOCTRINE OF SIN 25
By Professor Charles B. Williams, B. D., Ph.D., Southwestern Baptist Theological Seminary, Fort Worth, Texas.

III. SIN AND JUDGMENT TO COME 40
By Sir Robert Anderson, K. C. B., LL. D., London, England.

IV. WHAT CHRIST TEACHES CONCERNING FUTURE RETRIBUTION 53
By Rev. William C. Proctor, F. Ph., Croydon, England.

V. THE ATONEMENT 64
By Professor Franklin Johnson, D. D., LL. D. Author of "Old Testament Quotations in the New Testament," etc., Chicago, Ill.

VI. AT-ONE-MENT, BY PROPITIATION 78
By Dyson Hague, M. A., Vicar of The Church of the Epiphany, Toronto, Canada. Canon of St. Paul's Cathedral, London, Ontario (1908-1912).

VII. THE GRACE OF GOD 98
By C. I. Scofield, D. D., Editor "Scofield Reference Bible."

VIII. SALVATION BY GRACE 110
By Rev. Thomas Spurgeon, London, England.

IX. THE NATURE OF REGENERATION 128
By Thomas Boston, (1676-1732).

X. REGENERATION, CONVERSION, REFORMATION 133
By Rev. George W. Lasher, D. D., LL. D., Author of "Theology for Plain People," Cincinnati, Ohio.

XI. JUSTIFICATION BY FAITH 141
By H. C. G. Moule, Bishop of Durham, Durham, England.

XII. THE DOCTRINES THAT MUST BE EMPHASIZED IN SUCCESSFUL EVANGELISM 155
By Evangelist L. W. Munhall, M. A., D. D., Germantown, Philadelphia, Pennsylvania.

XIII. PREACH THE WORD 168
By the Late Howard Crosby, Chancellor of the University of the City of New York.

CONTENTS

Chapter		Page
XIV.	PASTORAL AND PERSONAL EVANGELISM, OR WINNING MEN TO CHRIST ONE BY ONE. By Rev. John Timothy Stone, D. D., Chicago, Ill., Ex-Moderator of the General Assembly of the Presbyterian Church, U. S. A.	178
XV.	THE SUNDAY SCHOOL'S TRUE EVANGELISM. By Charles Gallaudet Trumbull, Editor "Sunday School Times," Philadelphia, Pennsylvania.	199
XVI.	THE PLACE OF PRAYER IN EVANGELISM. By Rev. R. A. Torrey, D. D., Dean of the Bible Institute of Los Angeles, Los Angeles, California.	218
XVII.	FOREIGN MISSIONS, OR WORLD-WIDE EVANGELISM. By Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.	229
XVIII.	A MESSAGE FROM MISSIONS. By Rev. Charles A. Bowen, A. M., Ph. D., Olympia, Washington.	250
XIX.	WHAT MISSIONARY MOTIVES SHOULD PREVAIL? By Rev. Henry W. Frost, Director for North America of the China Inland Mission, Germantown, Philadelphia, Pennsylvania.	266
XX.	CONSECRATION. By Rev. Henry W. Frost, Director for North America of the China Inland Mission, Germantown, Philadelphia, Pennsylvania.	278
XXI.	IS ROMANISM CHRISTIANITY? By T. W. Medhurst, Glasgow, Scotland.	288
XXII.	ROME, THE ANTAGONIST OF THE NATION. By Rev. J. M. Foster, Boston, Massachusetts.	301
XXIII.	THE TRUE CHURCH. By the late Bishop Ryle.	315
XXIV.	THE TESTIMONY OF FOREIGN MISSIONS TO THE SUPERINTENDING PROVIDENCE OF GOD. By the late Arthur T. Pierson.	320
XXV.	THE PURPOSES OF THE INCARNATION. By the Rev. G. Campbell Morgan, D. D., Pastor of Westminster Chapel, London, England.	337
XXVI.	TRIBUTES TO CHRIST AND THE BIBLE BY BRAINY MEN NOT KNOWN AS ACTIVE CHRISTIANS. "Their rock is not as our Rock, even our enemies themselves being judges," Deut. 32:31.	363

PREFACE

In 1909 God moved two Christian laymen to set aside a large sum of money for issuing twelve volumes that would set forth the fundamentals of the Christian faith, and which were to be sent free to ministers of the gospel, missionaries, Sunday School superintendents, and others engaged in aggressive Christian work throughout the English speaking world. A committee of men who were known to be sound in the faith was chosen to have the oversight of the publication of these volumes. Rev. Dr. A. C. Dixon was the first Executive Secretary of the Committee, and upon his departure for England Rev. Dr. Louis Meyer was appointed to take his place. Upon the death of Dr. Meyer the work of the Executive Secretary devolved upon me. We were able to bring out these twelve volumes according to the original plan. Some of the volumes were sent to 300,000 ministers and missionaries and other workers in different parts of the world. On the completion of the twelve volumes as originally planned the work was continued through The King's Business, published at 536 South Hope St., Los Angeles, California. Although a larger number of volumes were issued than there were names on our mailing list, at last the stock became exhausted, but appeals for them kept coming in from different parts of the world. As the fund was no longer available for this purpose, the Bible Institute of Los Angeles, to whom the plates were turned over when the Committee closed its work, have decided to bring out the various articles that appeared in The Fundamentals in four volumes at the cheapest price possible. All the articles that appeared in The Fundamentals, with the exception of a very few that did not seem to be in exact keeping with the original purpose of The Fundamentals, will be published in this series.

R. A. TORREY,
Former Executive Secretary of the
Testimony Publishing Company.

DEDICATION

To the two laymen whose generosity made it possible to send several millions of volumes of "The Fundamentals" to ministers and missionaries in all parts of the world, for their confirmation and upbuilding in the faith, these volumes are dedicated.

THE FUNDAMENTALS

VOLUME III

CHAPTER I

THE BIBLICAL CONCEPTION OF SIN

BY REV. THOMAS WHITELAW, M. A., D. D.,
KILMARNOCK, AYRSHIRE, SCOTLAND

Holy Scripture undertakes no demonstration of the reality of sin. In all its statements concerning sin, sin is presupposed as a fact which can neither be controverted nor denied, neither challenged nor obscured. It is true that some reasoners, through false philosophy and materialistic science, refuse to admit the existence of sin, but their endeavors to explain it away by their respective theories is sufficient proof that sin is no figment of the imagination but a solid reality. Others who are not thinkers may sink so far beneath the power of sin as to lose all sense of its actuality, their moral and spiritual natures becoming so hardened and fossilized as to be "past feeling," in which case conviction of sin is no more possible, or at least so deteriorated and unimpressible that only a tremendous upheaval within their souls, occasioned perhaps by severe affliction, but brought about by the inward operation of the Spirit of God, will break up the hard crust of moral numbness and religious torpor in which their spirits are encased. A third class of persons, by simply declining to think about sin, may come in course of time to conclude that whether sin be a reality or not, it does not stand in any relation to them and does not concern them—in which case once more they are merely deceiving themselves. The truth is that it

is extremely doubtful whether any intelligent person whose moral intuitions have not been completely destroyed and whose mental perceptions have not been largely blunted by indulgence in wickedness, can successfully persuade himself, at least permanently, that sin is a myth, an illusion of the mind, a creature of the imagination, and not a grim reality. Most men know that sin is in themselves a fact of consciousness they cannot deny, and in others a fact of observation they cannot overlook. As Chesterton expresses it, the fact of sin any one may see in the street: the Bible assumes that any man will discover it who looks into his own heart.

Accordingly the Bible devotes its efforts to imparting to mankind reliable knowledge about the nature and universality, the origin and culpability, but also and especially about the removableness of sin; and to set forth these in succession will be the object of the present paper.

I. THE NATURE OF SIN

It scarcely requires stating that modern ideas about sin receive no countenance from Scripture, which never speaks about sin as "good in the making," as "the shadow cast by man's immaturity," as "a necessity determined by heredity and environment," as "a stage in the upward development of a finite being," as a "taint adhering to man's corporeal frame," as a "physical disease," "a mental infirmity," "a constitutional weakness," and least of all "as a figment of the imperfectly enlightened, or theologically perverted, imagination," but always as the free act of an intelligent, moral and responsible being asserting himself against the will of his Maker, the supreme Ruler of the universe. That will the Bible takes for granted every person may learn, either from the law written on his own heart (Rom. 1:15); or from the revelation furnished by God to mankind, first to the Hebrew Church in the Old Testament Scriptures, and afterwards to the Christian Church and through it to the whole world in the New Testament

Gospels and Epistles. Hence, sin is usually described in the Sacred Volume by terms that indicate with perfect clearness its relation to the Divine will or law, and leaves no uncertainty as to its essential character.

In the Old Testament (Ex. 34:5, 6; Psa. 32:1, 2) three words are used to supply a full definition of sin. (1) "Transgression" (pesha'h) or a falling away from God and therefore a violation of His commandments; with which exposition John agrees when he says that "sin is a transgression of the law" (1 John 3:4), and Paul when he writes (Rom. 4:15), "Where no law is, there is no transgression." (2) "Sin" (chataah) or a missing of the mark, a coming short of one's duty, a failure to do what one ought, for which reason the term is fittingly applied to sins of omission; with which again John agrees when he states (1 John 5:17) that "all unrighteousness [or defect in righteousness] is sin," or Paul when he affirms (Rom. 3:23), that "all have sinned and *come short* of the glory of God," and Christ when He charges the Scribes and Pharisees with "leaving undone the things they ought to have done" (Matt. 23:23; Luke 11:42). (3) "Iniquity" ('avōn) or a turning aside from the straight path, curving like an arrow, hence perversity, depravity and inequality—a conception which finds an echo in the words of a later psalmist (78:5) who complained that Israel had "turned aside from Jehovah like a deceitful bow," and in those of the prophet Isaiah (53:6) who confessed that "all we like sheep have gone astray, and have turned every one unto his own way," and in those of his countryman Hosea (7:16) who lamented that Israel "like a deceitful bow had returned, but not to the Most High." The words employed in the New Testament to designate sin are not much, if at all, different in meaning—*hamartia,* a failure, fall, a false step, a blunder; and *anomia,* or lawlessness. Hence the Biblical conception of sin may be fairly summed up in the words of the Westminster Confession: "Sin is any want of conformity unto or transgression of the law of God;" or in

those of Melancthon: "Pecatum recte definitur *'ανομία*, seu discrepantia a lege Dei, h. e. defectus naturae et actionum pugnans cum lege Dei."

II. THE UNIVERSALITY OF SIN

According to the Bible, sin is not a quality or condition of soul that has revealed itself only in exceptional individuals like notorious offenders—prodigals, profligates, criminals, and vicious persons generally; or in exceptional circumstances, as for instance in the early ages of man's existence on the earth, or among half developed races, or in lands where the arts and sciences are unknown, or in civilized communities where the local environment is prejudicial to morality; but different from this sin is a quality or condition of soul which exists in every child of woman born, and not merely at isolated times but at all times, and at every stage of his career, though not always manifesting itself in the same forms of thought, feeling, word and action in every individual or even in the same individual. It has affected *extensively* the whole race of man in every age from the beginning of the world downward, in every land beneath the sun, in every race into which mankind has been divided, in every situation in which the individual has found himself placed; and *intensively* in every individual in every department and faculty of his nature, from the circumference to the center, or from the center to the circumference of his being.

Scripture utters no uncertain sound on the world-embracing character of moral corruption, saying in the pre-diluvian age of the world that "all flesh had corrupted its way upon the earth" (Gen. 6:12); in David's generation, that all mankind had "gone aside and become filthy," so that "there was none that did good, no, not one" (Psa. 14:3); in Isaiah's time, that "all we like sheep had gone astray and turned every one to his own way" (53:6); in the opening of the Christian era, that "all had sinned and come short of the glory of God" (Rom.

3:23); and generally Solomon's verdict holds goods of every day, "There is no man that sinneth not" (1 Kings 8:46), not even the best of men who have been born again by the Spirit and the incorruptible seed of the Word of God, renewed in their minds and created anew in Christ Jesus. Even of these one writer says: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8); while another counsels Christians to mortify the deeds of the body, and to put off the old man which is corrupt according to the deceitful lusts of the flesh (Rom. 7:13; Col. 3:5-10); and a third asserts that "in many things we all offend" (James 3:2). How true this is may be learned from the fact that Scripture mentions only one person in whom there was no sin, viz., Jesus of Nazareth, who not only challenged His contemporaries (in particular His enemies) to convict Him of sin, but of whom those who knew Him most intimately (His disciples) testified that He "did no sin, neither was guile found in His mouth" (1 Pet. 2:22; 1 John 3:5). Of this exception of course the explanation was and is that He was "God manifest in the flesh" (1 Tim. 3:16). But besides Him not a single person figures on the page of Holy Writ of whom it is said or indeed could have been said that he was sinless. Neither Enoch nor Noah in the ante-diluvian age; neither Abraham nor Isaac in patriarchal times; neither Moses nor Aaron in the years of the Israelitish wanderings; neither David nor Jonathan in the days of the undivided monarchy; neither Peter nor John, neither Barnabas nor Paul, in the Apostolic age, could have claimed such a distinction, and these were some of the best men that have ever appeared on this planet.

Nor is it merely extensively that the reign of sin over the human family is universal, but intensively as well. It is not a malady which has affected only one part of man's complex constitution: every part thereof has felt its baleful influence. It has darkened his understanding and made him unable, without supernatural illumination, to apprehend and appreciate

spiritual things. "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned" (1 Cor. 2:14); and again, "The Gentiles walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. 4:17, 18). It defiles the heart, so that if left to itself, it becomes deceitful above all things and desperately wicked" (Jer. 17:9), so "full of evil" (Eccl. 9:3) and "only evil continually" (Gen. 6:5), that out of it proceed "evil thoughts, murders, adulteries, fornications and such like" (Matt. 15:19), thus proving it to be a veritable cage of unclean birds. It paralyzes the will, if not wholly, at least partially, in every case, so that even regenerated souls have often to complain like Paul that when they would do good evil is present with them, that they are carnal sold under sin, that what they would they do not, and what they hate they do, that in their flesh, i. e., their sin-polluted natures, dwelleth no good thing, and that while to will is present with them, how to perform that which is good they know not (Rom. 7:14-25). It dulls the conscience, that vicegerent of God in the soul, renders it less quick to detect the approach of evil, less prompt to sound a warning against it and sometimes so dead as to be past feeling about it (Eph. 4:19). In short there is not a faculty of the soul that is not injured by it. "Sin when it is finished bringeth forth death" (James 1:5).

III. THE ORIGIN OF SIN

How a pure being, possessed of those intellectual capacities and moral intuitions which were needful to make him justly responsible to Divine law, could and did lapse from his primitive innocence and fall into sin is one of those dark problems which philosophers and theologians have vainly endeavored to solve. No more reliable explanation of sin's entrance into the universe in general and into this world in particular has

ever been given than that which is furnished by Scripture.

According to Scripture sin first made its appearance in the angelic race, though nothing more is recorded than the simple fact that the angels sinned (2 Pet. 2:4) and kept not their first estate (or principality) but left their own (or proper) habitation (Jude 6), their motive or reason for doing so being passed over in silence. The obvious deduction is that the sin of these fallen spirits was a free act on their part, dictated by dissatisfaction with the place which had been assigned to them in the hierarchy of heaven and by ambition to secure for themselves a loftier station than that in which they had been placed. Yet this does not answer the question how such dissatisfaction and ambition could arise in beings that must be presumed to have been created sinless. And inasmuch as external influence in the shape of temptation from without, by intelligences other than themselves, is by the supposition excluded, it does not appear that other answer is possible than that in the creation of a finite personality endowed with freedom of will, there is necessarily involved the possibility of making a wrong, in the sense of a sinful, choice.

In the case of man, however, sin's entrance into the world receives a somewhat different explanation from the sacred writers. With one accord they ascribe the sinful actions, words, feelings and thoughts of each individual to his own deliberate free choice, so that he is thereby with perfect justice held responsible for his deviation from the path of moral rectitude; but some of the inspired penmen make it clear that the entrance of sin into this world was effected through the disobedience of the first man who stood and acted as the representative and surety of his whole natural posterity (Rom. 5:12), and that the first man's fall was brought about by temptation from without, by the seductive influence of Satan, the lord of the fallen spirits already mentioned, the prince of the power of the air, the spirit that now worketh in the children of disobedience (Gen. 2:1-6; John 8:44; 2 Cor.

11:3; Eph. 2:2). Whatever view may be taken of the origin and authorship, literary form and documentary source of the Genesis story of the fall (on these points this paper does not enter) its teaching unmistakably is, to this effect: That the first man's lapse from a state of innocence entailed disastrous consequences upon himself and his descendants. Upon himself it wrought immediate disturbance of his whole nature (as already explained), implanting in it the seeds of degeneration, bodily, mental, moral and spiritual, filling him with fear of his Maker, laying upon his conscience a burden of guilt, darkening his perceptions of right and wrong, (as was seen in his unmanly attempt to excuse himself by blaming his wife,) and interrupting the hitherto peaceful relations which had subsisted between himself and the Author of his being. Upon his descendants it opened the floodgates of corruption by which their natures even from birth fell beneath the power of evil, as was soon witnessed in the dark tragedy of fratricide with which the tale of human history began, and in the rapid spread of violence through the pre-diluvian world.

This is what theologians call the doctrine of "Original Sin," by which they mean that the results of Adam's sin, both legal and moral, have been transmitted to Adam's posterity, so that now each individual comes into the world, not like his first father, in a state of moral equilibrium—"born good," as Lord Palmerston of England used to say, or in the words of Pelagius—"born without virtue and without vice, but capable of both" (capaces utriusque rei, non pleni nascimur, et sine virtute ita et sine vitio procreamur), but as the inheritor of a nature that has been disempowered by sin.

That this doctrine, though frequently opposed, has a basis in science and philosophy, as well as in Scripture, is becoming every day more apparent. The scientific law of heredity by which not only physical but mental and moral characteristics are transmitted from parent to child seems to justify the Scripture statement, that "by one man's disobedience sin en-

tered into the world and death by sin, and so death passed upon all men, because that all have sinned" (Rom. 5:12). The following words of the late Principal Fairbairn in his monumental work, "The Philosophy of Religion" (p. 165), go to support the Scriptural position: "Man is to God a whole, a colossal individual, whose days are centuries, whose organs are races, whose being as corporate endures immortal amid the immortality (mortality?) of its constituent units. . . . Hence there must be a Divine judgment of the race as a race, as well as of the individual as an individual." But in any case, whether confirmed or contradicted by modern thought, the doctrine of Scripture shines like a sunbeam, that man is "conceived in sin and shapen in iniquity" (Psa. 51:5), that children are "estranged from the womb and go astray" (Psa. 58:3), that all are by nature "children of wrath" (Eph. 2:3), that "the imagination of man's heart is evil from his youth" (Gen. 8:21), and that everyone requires to have "a new heart" created in him (Psa. 51:10), since "that which is born of the flesh is flesh" (John 3:6), and "no man can bring a clean thing out of an unclean" (Job 15:14). If these passages do not show that the Bible teaches the doctrine of original, or transmitted and inherited, sin, it is difficult to see in what clearer or more emphatic language the doctrine could have been taught. The truth of the doctrine may be challenged by those who repudiate the authority of Scripture; that it is a doctrine of Scripture can hardly be denied.

IV. THE CULPABILITY OF SIN

By this is meant not merely the blameworthiness of sin as an act, inexcusable on the part of its perpetrator, who, being such a personality as he is, endowed with such faculties as are his, placed under a law so good and holy, just and spiritual, simple and easy as that prescribed by God, and having such motives and inducements to keep it as were offered to him—to the first man and also to his posterity,—ought never

to have committed it; nor only the heinousness of it, as an act done against light and love bestowed upon the doer of it, and in flagrant opposition to the holiness and majesty of the Lawgiver so that He, the Lawgiver, cannot but regard it with abhorrence as an act abominable in His sight, and repel from His presence as well as extrude from His favor the individual who has become chargeable with it; but over and above these representations of sin which are all Scriptural, by the culpability of sin is intended its exposure to the penalty affixed by Divine justice to transgression.

That a penalty was affixed by God in the first instance when man was created, the Eden narrative in Genesis declares: "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die" (Gen. 2:16); and that this penalty still overhangs the impenitent is not only distinctly implied in our Saviour's language, that apart from His redeeming work the world, i. e., every individual therein, was in danger of perishing and was indeed already condemned (John 3:16-18); but it is expressly declared by John who says, that "the wrath of God abideth" on the unbeliever (3:16), and by Paul who asserts that "the wages of sin is death" (Rom. 6:23).

Without entering on the vexed question as to how far Adam's posterity are legally responsible for Adam's sin, in the sense that apart from their own transgressions they would be adjudged to spiritual and eternal death, it is manifest that Scripture includes in the just punishment of sin more than the death of the body. That this does form part of sin's penalty can hardly be disputed by a careful reader of the Bible; but equally that that penalty includes what theologians call spiritual and eternal death, Scripture unmistakably implies. When it affirms that men are naturally "dead in trespasses and in sins," it obviously purposes to convey the

idea that until the soul is quickened by Divine grace it is incapable, not of thinking upon the subject of religion, or reading the Word of God, or of praying, or of exercising faith, but of doing anything spiritually good or religiously saving, of securing their legal justification before a Holy God, or of bringing about their spiritual regeneration. When Scripture further asserts that the unbeliever shall not see life (John 3:36), and that the wicked shall go away into everlasting punishment (Matt. 25:46), it assuredly does not suggest that on entering the other world the unsaved on earth will have another opportunity of accepting salvation (Second Probation), or that extinction of being will be their lot (Annihilation), or that all mankind will eventually attain salvation (Universalism). (On these three modern substitutes for the doctrine of future punishment see next section.) Meanwhile it suffices to observe that the words just quoted seem to teach that the penalty of sin continues beyond the grave. Granting that the words of Christ about the worm that never dies and the fire that shall not be quenched are figurative, they unquestionably signify that the figures stand for some terrible calamity,—on the one hand, loss of happiness, separation from the source of life, exclusion from blessedness, and, on the other, access of misery, suffering, wretchedness, woe, which will be realized by the wicked as the due reward of their impenitent and disobedient lives, and which no revolving years will relieve. The pendulum of the great clock of eternity, as it swings through the ages, will seem to be ever saying: "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; he that is righteous, let him be righteous still, and he that is holy, let him be holy still."

V. THE REMOVAL OF SIN

Heinous and culpable as sin is, it is not left in Scripture for the contemplation of readers in all the nakedness of its

loathsome character in God's sight, and in all the heaviness of its guilt before the law, without hope of remedy for either; but in a cheering and comforting light it is set forth as an offence that may be forgiven and a defilement that will or may be ultimately cleansed.

As for *the pardonableness* of sin, that indeed constitutes the pith and marrow of the "Good News" for the publication of which the Bible was written. From the first page in Genesis to the last in Revelation an undertone, swelling out as the end approaches into clear and joyous accents of love and mercy, proclaiming that the God of heaven, while Himself holy and just, of purer eyes than to behold iniquity, and unable to clear the guilty, is nevertheless merciful and gracious, long-suffering and slow to wrath, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin (Ex. 34:6); announcing that He has made full provision for harmonizing the claims of mercy and justice in His own character by laying help upon One that is mighty, (Psa. 89:19), even His only begotten and well-beloved Son, upon whom He had laid the iniquity of us all (Isa. 53:6), that He might once for all, as the Lamb of God, take away the sins of the world (John 1:29), intimating that the whole work necessary for enabling sinful men to be forgiven has been accomplished by Christ's death and resurrection, and that now God is in Him "reconciling the world unto Himself, not imputing unto men their trespasses" (2 Cor. 5:19), inviting men everywhere to repent and be converted, that their sins may be blotted out (Acts 3:19); telling men that nothing more is required of them in order to be freely and fully justified from all their transgressions than faith in the propitiation of the cross (Rom. 3:25); and declaring that nothing will shut a sinner out from forgiveness except refusal to believe in the great redemption and accept the freely offered forgiveness—though that will, since it is written that he who believeth not on the Son of God "shall not see life" (John 3:36).

The ultimate *removal* of sin from the souls of the believing and pardoned is left by Scripture in no uncertainty. It was foretold in the name given to the Saviour at His birth: "Thou shalt call His name Jesus, because He shall save His people from ["out of," not "in"] their sins." It was implied in the object contemplated by His incarnation: "He was manifested to take away our sins." It is declared to have been the purpose of His death upon the cross: "He gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." It is held up before the Christian as his final destiny "to be conformed to the image of His [God's] Son," to be presented "faultless before the presence of His glory with exceeding joy," and to be a dweller in the heavenly city "into which there can enter nothing that defileth."

Whether sin will be ultimately extirpated if not from the universe, then from the family of man, is a different question, upon which the pronouncement of Scripture is thought by some to be less explicit. Its complete and permanent removal from the race is considered by certain interpreters to be taught in Scripture. That texts can be cited which seem to lend support to the theories of Annihilation, Second Probation, and Universal Salvation need not be denied; but a close examination of the passages in question will show that the support derived from them is exceedingly precarious.

That those who depart this life in impenitence and unbelief will be *annihilated* either at death or after the resurrection is deemed a legitimate deduction from the use of the word death as the punishment of sin. But as "applied to man death does not necessarily mean extinction of being." Bishop Butler long ago drew attention to the fact that various organs of the body might be removed without extinguishing the indwelling spirit, and argued that it was at least probable that the immaterial part of man would not be destroyed though the entire material frame were reduced to dust; and only recently Sir Oliver

Lodge from the presidential chair told the British Association that the best science warranted belief in the continuity of existence after death. Solely on the assumption that mind is merely a function of matter can the dissolution of the body be regarded as the extinction of being. Such an assumption is foreign to Scripture. In the Old Testament David expected to "dwell in the house of the Lord forever;" Asaph at the end of life hoped to be "received into glory;" and Solomon wrote: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In the New Testament Christ took for granted that Abraham, Isaac and Jacob, though long dead were still living, and in His parable assumed that Dives and Lazarus still existed in the unseen world, although their bodies were in the grave. He also assured the dying robber that when the anguish of the cross was over they would pass together into Paradise, and counselled men generally to be afraid of "him who could destroy both soul and body in hell." Paul, too, had no hesitation in writing that to be "absent from the body" meant to be present with the Lord," nor had Stephen any doubt in praying as he closed his eyes in death: "Lord Jesus, receive my spirit." None of these citations suggest that the soul is simply a function of the body, or that it ceases to be when the body dies.

But now, conceding that the souls of the impenitent are not annihilated at or after death, may it not be that another opportunity of accepting the Gospel will be afforded them, and that in this way sin may be removed even from them. This theory of *a Second Probation,* is commonly thought to derive countenance from two passages of Scripture of doubtful interpretation—1 Pet. 3:19; 4:6. Were the best scholars agreed as to the exact import of the two statements that Christ "by the Spirit went and preached to the spirits in prison" and that "the Gospel was preached also to them that are dead," it might be possible to make these texts the basis of a theological doctrine. But scholars are not agreed; and well informed

students of the Bible are aware that both statements can be explained in such a way as to render them useless as a basis for the doctrine of a second probation. In judging concerning this, therefore, dependence must be placed on texts which admit of no dubiety as to their meaning. Such texts are Matt. 12:32: "Whosoever speaketh a word against the Holy Ghost it shall not be forgiven him, neither in this world, nor in that which is to come"—no second chance in this case. Matt. 25:48: "These shall go away into everlasting punishment, but the righteous into life eternal." Not much hope here of the ultimate destruction of sin through a second probation. Every attempt to find room for the idea shatters itself on the unchallengeable fact that the words "everlasting" and "eternal" are the same in Greek (*aionion*) and indicate that the punishment of the wicked and the blessedness of the righteous are of equal duration. 2 Cor. 6:2: "Behold, now is the day of salvation"—not hereafter in a future state of existence, but here in this world. Nor is it merely that the doctrine of a second probation is devoid of support from Scripture, but, contrary to all experience, it takes for granted that every unsaved soul would accept the second offer of salvation, which is more than any one can certainly affirm; and, if all did not, sin would still remain. It may be argued that all would accept because of the fuller light they would then have as to the paramount importance of salvation, or because of the stronger influences that will then be brought to bear upon them; but on this hypothesis a reflection would almost seem to be cast on God for not having done all He might have done to save men while they lived, a reflection good men will be slow to make.

The third theory for banishing sin from the human family if not from the universe is that of *Universalism,* by which is signified that through reformatory discipline hereafter the souls of all will be brought into subjection to Jesus Christ. That the universal headship of Christ is taught in Scripture is true: Paul declares that all things will yet be subdued unto Christ

(1 Cor. 15:28) and that it was God's purpose in the fulness of the times "to gather all things into one in Christ" (Eph. 1:10). But these statements do not necessarily demand the inference that all will surrender in willing subjection to Christ. Subject to Him must every power and authority be, human and angelic, hostile and friendly, believing and unbelieving. "He must reign till all His enemies have been placed beneath His feet"—not taken to His heart, received into His love and employed in His service. This does not look like universal salvation and the complete extinction of moral evil or sin in the universe. Solemn and sad as the thought is that sin should remain, if not in many, yet in some of God's creatures, it is the teaching of Scripture. In the resurrection at the last day, it is written, "All who are in their graves shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation," or "judgment" (R. V.) (John 5:29).

A dark and insoluble mystery was the coming of sin into God's universe at the first: as dark a mystery is its remaining in a race that was from eternity the object of God's love and in time was redeemed by the blood of God's Son, and graciously acted on by God's Spirit. Happily we are not required to understand all mysteries: we can leave this one confidently in the Divine Father's hand.

CHAPTER II

PAUL'S TESTIMONY TO THE DOCTRINE OF SIN

BY PROFESSOR CHAS. B. WILLIAMS, B. D., PH. D.,
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FORT WORTH, TEXAS

Theodore Parker once said: "I seldom use the word sin. The Christian doctrine of sin is the devil's own. I hate it utterly". His view of sin shaped his views as to the person of Christ, atonement, and salvation. In fact, the sin question is back of one's theology, soteriology, sociology, evangelism, and ethics. One cannot hold a Scriptural view of God and the plan of salvation without having a Scriptural idea of sin. One cannot proclaim a true theory of society unless he sees the heinousness of sin and its relation to all social ills and disorders. No man can be a successful New Testament evangelist publishing the Gospel as "the power of God unto salvation to every one that believeth", unless he has an adequate conception of the enormity of sin. Nor can a man hold a consistent theory of ethics or live up to the highest standard of morality, unless he is gripped with a keen sense of sin's seductive nature.

SIN A FACT IN HUMAN HISTORY

Paul has an extensive vocabulary of terms denoting sin or sins. In the Epistle to the Romans, where he elaborates his doctrine of sin, he uses ten general terms for sin:

1. Ἁμαρτία (hamartia), 58 times in all, 43 in Romans, missing of the mark, sin as a principle. 2. Ἁμάρτημα (hamarteema), twice, sin as an act. 3. Παράβασις (parabasis), five times, transgression, literally walking along by the line but not exactly according to it. 4. Παράπτωμα

(paraptoma), 15 times, literally a falling, lapse, deviation from truth and uprightness (Thayer), translated "trespass" in R.V. 5. Ἀδικία (adikia), 12 times, unrighteousness. 6. Ἀσέβεια, (asebeia), four times, ungodliness, lack of reverence for God. 7. Ἀνομία (anomia), lawlessness, six times. 8. Ἀκαθαρσία (akatharsia), nine times, uncleanness, lack of purity. 9. Παρακοή (parakoee), twice, disobedience. 10. Πλάνη (planee), four times, wandering, error.

Besides these general terms for sin Paul uses many specific terms for various sins, 21 of these being found in the category of Rom. 1:29-31. Twenty-one equals three times seven and seems to express the idea of completeness in sin reached by the Gentiles. It is literally true that Paul uses scores of terms denoting and describing various personal sins, sensual, social, ethical, and religious. Is this not an unmistakable lexical evidence that the Apostle to the Gentiles believed in sin as a fact in human history?

Again, in all Paul's leading epistles he deals with sin in the abstract or with sins in the concrete. In Romans 1:18-3:20, he discusses the failure of both Jews and Gentiles to attain righteousness. These chapters constitute the most graphic and comprehensive description of sin found in Biblical, Greek, Roman, or any, literature. It is so true to the facts in heathen life today that modern heathen often accuse Christian missionaries of writing it after they have had personal knowledge of their life and conduct.

In 1 Corinthians, gross sins are dealt with—envy, strife, divisions, incest, litigation, adultery, fornication, drunkenness, covetousness, idolatry, etc. In 2 Corinthians, some of the same sins are condemned. In Galatians, he implies the failure of man to attain righteousness in maintaining the thesis that no man is justified by the deeds of the law, but any man may be justified by simple faith in Christ Jesus (2:14ff), and mentions the works of the flesh, "fornication, uncleanness, lasciviousness, idolatry," etc. (5:19). In Ephesians, he

recognizes that his readers were "once dead in trespasses and sins" (2:1), and exhorts them to lay aside certain sins (4:25ff). In Colossians, he does the same. In Philippians, he says less about sin, or sins, but in 3:3-9 he tells his experience of failure to attain righteousness with all his advantages of birth, training, culture, and circumstances. In the pastoral epistles, he rebukes certain sins with no uncertain voice.

PAUL'S EXPERIENCE THE PSYCHOLOGICAL PROOF TO HIM OF HIS DOCTRINE OF SIN

Paul was a Pharisee. Righteousness, or right relation with God, was his religious goal. As a Pharisee he felt that he could and must, in himself, achieve righteousness by keeping the whole written and oral law. This kind of (supposable) righteousness he afterwards describes and repudiates. "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching zeal, persecuting the church; as touching the righteousness which is in the law, blameless. Howbeit, what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things and do count them but refuse, that I may gain Christ and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:3-9, Am. Rev.).

His experience as a Pharisee in trying to work out a righteousness of his own showed him to be a moral and religious failure. This experience he reflected in Rom. 7:7-25 (So Origen, Tertullian, Chrysostom, Theodoret, and most

modern New Testament scholars, though Augustine and a few modern New Testament scholars think the passage refers to the experience of a Christian). "Sin, finding occasion through the commandment, beguiled me and through it slew me . . . that through the commandment sin might become" (be shown to be) "exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not; for not what I would, that do I practise; but what I hate, that I do . . . Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord". So we see that Paul by his experience with the law was led to see that "in him, that is, in his flesh, dwelt no good thing;" that in his members is the sin principle enslaving him so that he "is sold under sin", that is, under the sway of this sin principle. He thought the law could help him to be righteous. All it could do was to show him his helplessness as a sinner and drive him in his despair to Christ as his only Rescuer "out of the body of this death". All the righteousness he could achieve was insufficient. Only God's own righteousness, given through faith in Christ Jesus, could satisfy the conscience of the awakened sinner or be acceptable to God.

THE ORIGIN OF SIN

The apostle does not discuss the larger problem, the origin of sin in God's moral universe. Whence and how did sin originally enter the moral universe? Paul does not undertake to solve this problem. Only the relative and temporal origin of sin, its entrance into the human race on earth, not its absolute and ultimate source, engages the thought of Paul.

But what is his testimony as to how and when sin entered the human race? The classic passage on the source of human sin is Rom. 5:12-21. Let us consider it. Paul testifies that sin entered our race in and through the disobedience of Adam. "As through one man sin [ἁμαρτία, hamartia, the

sin principle] entered into the world, and death by sin; and so death passed unto all men, for that all sinned . . . as through one trespass the judgment came unto all men to condemnation . . . for as through the one man's disobedience many were made sinners" (Rom. 5:12, 18, 19). In this parallelism between Adam and Christ, Paul is seeking to show, by contrast, the excellence of grace and the transcendent blessedness of the justified man in Christ. He is not primarily discussing the origin of human sin. But that does not depreciate his testimony. The fact that it is an incidental and not a studied testimony makes it all the more trustworthy and convincing.

Nor is Paul here simply voicing the thought of his uninspired fellow-countrymen as to the entrance of sin into our race. Dr. Edersheim says: "So far as their opinions can be gathered from their writings, the great doctrines of original sin and the sinfulness of our whole nature were not held by the ancient Rabbis".* Weber thus summarized the Jewish view as expressed in the Talmud: "By the Fall man came under a curse, is guilty of death, and his right relation to God is rendered difficult. More than this cannot be said. Sin, to which the bent and leaning had already been planted by creation, had become a fact, 'the evil impulse' (cor malignum, 4 Es. 3:21) gained the mastery over mankind, who can only resist it by the greatest efforts; before the Fall it had power over him, but no such ascendency".† The reader is referred to Wisd. 2:23ff, Ecclus. 25:24 (33), 4 Es. 3:7, 21ff, Apoc. Baruch 17:3, 54:15, 19, as expressions of the Jewish view of the entrance of sin into the world and the relation of Adam to the race in the transmission of guilt. One of these passages, Ecclus. 25:24 (33) the sin of the race is traced back to Eve: "from a woman was the beginning of sin".

* "Life and Times of Jesus the Messiah," I. 165.
† Altsyn. Theol., p. 216.

Observe that Paul goes beyond the statement of any uninspired Jewish writers—

1. In asserting that Adam and not Eve is the one through whom sin entered into the race.

2. That, in some sense, *when Adam sinned, "all sinned", and in his sinning "all were made"* (κατεστάθησαν, stood down or constituted) *"sinners"* (Rom. 5:19). The apostle here means, doubtless, that all the race was seminally in Adam as its progenitor, and that Adam by the process of heredity handed down to his descendants a depraved nature. He can scarcely mean that each individual was actually in person in Adam. If Adam had not sinned and thus depraved and corrupted the fountain head of the race, the race itself would not have been the heir of sin and the reaper of its fruits, sorrow, pain, and death.

3. That in the introduction of sin into the race by its progenitor the race itself was rendered helpless to extricate itself from sin and death. This the apostle asserts over and over again and has already demonstrated before he reaches the parallelism between Adam and Christ. "That every mouth may be stopped and all the world brought under the judgment of God"; "because by the works of the law shall no flesh be justified in His sight" (3:19, 20).

THE ESSENCE AND NATURE OF SIN

This brings us to ask, What constituted the essence or core of sin, as Paul saw it? Modern evolutionists emphasize the upward tendency of all things, and so sin is regarded by them as merely a step in the upward progress of the race; that is, sin is "good in the making". Christian Scientists go still farther and regard all pain and evil as merely imaginary creations of abnormal minds.* There is no actual evil, no real pain, say they. Does either of these views find endorsement in Paul? It must be noted that Paul nowhere gives

*See "Science and Health."

a formal definition of sin. But by studying the terms mostly on his pen we can determine his idea of sin. He uses mostly the noun ἁμαρτία (hamartia), 58 times, from the verb ἁμαρτάνω (hamartano), to miss the mark, to sin. To miss what mark? In classical Greek it means "to miss an aim", "to err in judgment or opinion". *With Paul to sin is to miss the mark* ETHICALLY and RELIGIOUSLY. Two other words used by Paul show us what the mark missed is: ἀδικία (adikia), unrighteousness, lack of conformity to the will of God; ἀνομία (anomia), lawlessness, failure to act or live according to the standard of God's law. So the mark missed is the Divine law. Παράβασις (parabasis), transgression, emphasizes the same idea, failure to measure up to the line of righteousness laid down in the law.

On the other hand, sin is not merely a negation. It is a positive quality. It is a "fall" (Παράπτωμα, 15 times). This is graphically illustrated by Paul in his description of the Gentile world's idolatry, sensuality, and immorality (Rom. 1:18-32). First, they knew God, for He taught them about Himself in nature and in conscience (1:19, 20). Secondly, they refused to worship Him as God, or to give thanks to Him as the Giver of all good things (1:21). Thirdly, they began to worship the creature rather than the Creator, then gave themselves up to idolatry in a descending scale, worshipping first human images, then those of birds, then those of beasts and reptiles (1:22-25). Fourthly, this wrong idea of God and false relation to Him degraded them into the grossest sensuality and blackest immorality (1:26-32). Is this progress of the race? If so, it is progress in the unfolding of sin's cumulative power, and that where human philosophy and culture were doing their utmost to stem the tide of vice and contribute to the advancement of human government, thought, art, and ethics—in the Roman Empire where flourished Hellenistic culture. But Paul was convinced from his own experience and his observation of society,

illumined and led as he was by the Divine Spirit, that the sin principle in men was not an upward but a downward tendency, and that in spite of all the philosophies, and all culture and ethics, to train men in the upward way, intellectually, aesthetically, socially, and morally, still they were carried on down deeper and deeper in vice as they forgot God and followed out the trend of their own thoughts and desires. That is, if sin is a link in the chain of man's evolution, Paul would say it was a downward and not an upward step in the long road of man's development.

Let us look at another term used by Paul to express God's attitude toward sin. This is the term "wrath" (ὀργή), occurring 20 times in Paul's epistles*. Thayer defines this term thus: "That in God which stands opposed to man's disobedience, obduracy, and sin, and manifests itself in punishing the same."† That is, *sin is diametrically opposite to the element of holiness and righteousness in God's character,* and so God's righteous character revolts at sin in man and manifests this revulsion by punishing sin. This manifestation of the Divine displeasure at sin is not spasmodic or arbitrary. It is the natural expression of a character that loves right and goodness. Because he does approve and love right and goodness, He must disapprove and hate unrighteousness and evil. The spontaneous expression of this attitude of God's character toward sin is "wrath". How heinous and enormous sin must be, if the loving and gracious God, in whom Paul believes, thus hates and punishes it! Its nature must be the opposite of those highest attributes of God, holiness, righteousness, love.

Take another term used by Paul, ὑπόδικος (hupodikos), guilty (Rom. 3:19). Thayer thus defines this term: "Under judgment, one who has lost his suit; with a dative of per-

*This count follows Moulton and Geden, Concordance to the Greek Testament, and excludes Heb. from Paul's epistles.

† Greek English Lexicon to New Testament.

son, debtor to one, owing satisfaction".* In this passage it is used with the dative of God (θεῷ) and so "all the world" is declared by Paul to be "under judgment of God, having lost its suit with God, owing satisfaction to God" (and, it being implied, not able to render satisfaction to Him). This passage implies that *the essence of sin is "guilt". Man by sin is "under judgment", "under sentence". He has come into court with God, is found to have broken God's law, and so is guilty* and liable to punishment. A secondary element in sin is implied in this term, the helplessness of man in sin, "owing satisfaction to God", but not able to render it.

It must be noted that *Paul thinks of this guilt as having* DIFFERENT DEGREES *according to the light against which the sinner sins* (Rom. 2:12-14). The Gentile sins without the law, that is, without knowing the requirements of the written law, and so he perishes without the law, that is, without the severity specially provided for the transgressor in the written law. But the Jew, who sins against the superior light of written revelation, shall receive the more severe penalty prescribed in the written law. All men are guilty of breaking God's law, but the different realms of law afford different degrees of light, and so the various transgressors are guilty in varying degrees, just as there are different degrees of murder and manslaughter, according to the circumstances and motives of those guilty.

Paul uses the term sin to express three phases of sin: FIRST, *the sin principle, or sin in the abstract.* He uses the term more often in this sense than in any other. He often personifies the sin principle, doubtless because he believes in the personal Satan. SECONDLY, *by implication he teaches that man is in a state of sin.* (Rom. 5:18, 19.) "All men unto condemnation" means that men are in a state of condemnation—guilty of breaking God's law, and therefore

* Ibid.

worthy of punishment. "Made sinners" signifies that man's nature is essentially sinful, and so man may be said to be under the sin principle, or in the state of sin (though this phrase, "in the state of sin," does not occur in Paul, but first in theologians of a later age). THIRDLY, *Paul uses several terms for sin which signify acts of sin.* Here he views it in the concrete. Men forget God, hate God, lie, steal, kill, commit adultery, hate parents, love self, etc., etc. In this sense he sees the stream of human conduct which is only the expression of the sin principle.

RELATION OF THE LAW TO SIN

Does the law produce sin? Is the law sinful in that it causes men to sin? Not at all, asserts Paul. "What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet; but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead", etc., etc. (Rom. 7:7-14, R. V.) The following points seem clearly expressed in this passage:

1. *The law is not the real cause of man's sin.* Not even its severest demands can be charged with causing man's sin.

2. *This is true, because the law is essentially "holy, righteous, good";* holy in the double sense of being a separate order of being and conduct ordained by God and also requiring holiness, or the following of this separate order of being and conduct; righteous in the sense of being the expression of God's will and the standard of man's thoughts and actions; good in the sense that it is ordained for benevolent ends. It is also called "spiritual" in the sense that it was given through God's Spirit and conduces to spirituality if obeyed from the right motive.

3. *But this holy and righteous, good and spiritual, law became "*THE OCCASION*" of sinning.* This Paul illustrates

with the tenth commandment. He would not have coveted if the law had not said, Thou shalt not covet. The Greek word for "occasion" (ἀφορμή) means literally "a base of operations" (Thayer). The sin principle makes the command of God its headquarters for a life-long campaign of struggle in man, urging him to evil actions and deterring him from good ones. There is something in man which revolts from doing the thing demanded and inclines him to do the thing forbidden. Hence, the sin principle, using this tendency in man, and so making the law the base of its operations, becomes the "occasion" to sinning.

4. *The law shows the sinfulness of sin*—shows it to be heinous in its nature and deadly in its consequences. This is what Paul intimated in Rom. 5:20, when he said, "the law came in besides that the trespass might abound". The law shows men that they are failures in the matter of achieving righteousness.

5. *The law thus* NEGATIVELY *prepares the way for leading men to Christ as their only Rescuer.* "Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). The apostle was driven to despair as he plunged headlong into persecution and its enormous sins, but when he reached the end of his own strength he looked up and accepted deliverance from the risen Christ.

RELATION OF THE FLESH TO SIN

Paul often uses the term "flesh" (σάρξ) in contrast with the term spirit. In this sense flesh, according to Thayer, means "mere human nature, the earthly nature of man apart from Divine influence, and therefore prone to sin and opposed to God". He regards the flesh (occurring 84 times) as the seat of the sin principle. "In me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). He does not mean to deny that sin as a guilty act rests on the human will. He

always takes for granted human freedom to choose. Yet he regards the lower nature of man (his sarx) as the element of weakness and corruption in man, which furnishes a field for the operation of the sin principle. *The law is the "*BASE *of operations"* (occasion), *but the flesh is the open* FIELD *where the sin principle operates.* This sin principle drags the higher man (called "the inner man", Rom. 7:22, "the mind, or reason," νοῦς, 7:25, or more usually, the spirit) down into the realm of the flesh and through the passions, appetites, etc. (Gal. 5:16, Eph. 2:3), leads the whole man into thoughts, acts, and courses of sin.

But we must hasten to say that Paul does not adopt the Platonic view that matter is evil per se. Paul does not think of man's physical structure as being in itself sinful and his spirit, or soul, in itself as holy. He merely emphasizes the serfdom of man under the sway of the sin principle on account of the weakness of human flesh. *Nor does Paul claim that human reason is free from sin because it approves the law of God.* His expression (Rom. 7:25) "I of myself with the mind [reason] indeed serve [am slave to] the law of God; but with the flesh the law of sin", only emphasizes the fact of struggle in man; that the higher nature does approve the requirements of God's law, though it cannot meet those demands because of the slavery of his lower nature (flesh) to the sin principle.

THE CONSEQUENCES OF SIN

This point needs no prolonged discussion. Paul thinks of death, with its train of antecedents, sorrow, pain and all kinds of suffering, as the consequence of sin. This means physical as well as spiritual death, and the latter (separation of man from fellowship with God) is of prime import to Paul. We need not bring Paul into conflict with the claims of modern natural scientists, that man would have suffered physical death had Adam never sinned. The only man that scientists

know is the mortal man descended from Adam who sinned. Therefore they cannot logically assert that man would have died had Adam not sinned. Nor need we say that Paul's cosmic view of sin, namely, that the entrance of the sin principle into human life by Adam vitiated the whole cosmos, that because of sin "the whole creation groaneth and travaileth together in pain until now" (Rom. 7:22), is unscientific. He here merely asserted the great fact that all cosmic life, plant, animal, and human, has been made to suffer because of the presence of sin in man. Who can doubt it? See Rom. 5:12-14, 21; 6:21; 7:10; 8:19-25; Eph. 2:1, etc.

THE UNIVERSALITY OF SIN

Paul regards every man as a guilty sinner, however great may be his natural or cultural advantages. He felt that *he* had the greatest advantages "in the flesh" to attain righteousness (Phil. 3:3-9), but he had miserably failed (Rom. 7:24). Therefore all men have failed (Rom. 1:18-2:29). But he is not satisfied with a mere experiential demonstration of the universality of sin. He likewise bases it on the dictum of Scripture (Rom. 3:9-20). More than that he studied the facts of human life, both Jewish and Gentile, and so by the inductive method is led by the Spirit to declare "by the works of the law shall no flesh be justified in His sight" (Rom. 3:20); "All have sinned and are coming short of the glory of God" (Rom. 3:23).

THE PERSISTENCE OF THE SIN PRINCIPLE

In Gal. 5:17, 18, Paul tells the Galatian Christians that "the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would". Lightfoot says: "It is an appeal to their own consciousness: Have you not evidence of these two opposing principles in your own hearts?"* The Galatian Christians are exhorted to "walk

* "Com. on Gal." in loco.

in the Spirit" and let not the sin principle, which is not utterly vanquished in the flesh at regeneration, prevail and cover them in defeat and shame. This same persistence of the sin principle is described in Rom. 8:5-9, where he surely is describing the experience of believers. Then in Phil. 3:12-14, he alludes to his own Christian experience thus: "I count not that I have already obtained; or am already made perfect; but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold. . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus". Paul knew by experience that the old sin principle still pursued him and that on account of the weakness of the flesh he had not reached the "goal" of practical righteousness. Even in his old age (1 Tim. 1:15) he breaks forth in the consciousness of his own enormous inherent sinfulness: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I am chief*". Every Greek scholar knows that in the last clause, "I am", both pronoun and verb being expressed and their order inverted, is emphatic. Sin pursued the great and consecrated apostle even down to gray hairs. Sin is a Napoleon conducting his disturbing, destructive, and death bringing campaigns even in the Christian's life. We may, by the grace of God and the help of the Spirit, make him prisoner on Elba, but he will escape and continue till life's latest breath to distract our minds and defeat our holiest ambitions. But this Napoleon in the realm of our religious experience, like the Napoleon in the [illegible]perience of European kings and nations, shall meet his Waterloo.

SIN FINALLY VANQUISHED IN CHRIST JESUS

Paul has this thought of conquest in mind in that unique passage, Rom. 5:12-21. The conquest of sin by grace in Christ Jesus far transcends the demolishing power of sin

handed down by Adam to his posterity. "But where sin abounded, grace abounded more exceedingly, that as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord". This is the apostle's pæan of triumph as he draws the last pen stroke in describing the blessedness of the justified man.

The first historic conquest of sin in Christ was His conception without sin; though born of a sinful woman, her sinful nature was not handed down to Him. Then followed victory after victory—in those thirty silent years in which He never yielded to a single sinful impulse; in the wilderness struggle when in that supreme moment He said, Get thee hence, Satan; on Calvary when He meekly submitted to the sufferings of human sin, in which submission He showed Himself above sin; in the resurrection when death was defeated and driven from his own battle field, the grave, while He as the Son of God arose in triumph and in forty days afterward sat down on the right hand of the Father, to send to men the Spirit to apply and enforce His mediatorial work.

Then this conquest of sin is *personalized* in each believer. At regeneration the sin principle is subdued by the Spirit in Christ and the Divine nature so implanted as to guarantee the complete conquest of sin. In the life of consecration and service the sin principle goes down in defeat step by step, until in death whose sting is sin, the believer triumphs in Christ on the last field; he feels no sting and knows the strife with the sin monster is forever passed, and in exultation he receives "an abundant entrance" to the kingdom of glory, as Paul triumphantly received it. (Phil. 1:21, 23; 2 Tim. 4:6-8.)

CHAPTER III

SIN AND JUDGMENT TO COME

BY SIR ROBERT ANDERSON, K. C. B., LL. D.,
LONDON, ENGLAND

The Book of Judges records that in evil days when civil war was raging in Israel, the tribe of Benjamin boasted of having 700 men who "could sling stones at a hair breadth and not miss." Nearly two hundred times the Hebrew word *chatha,* here translated "miss," is rendered "sin" in our English Bible; and this striking fact may teach us that while "all unrighteousness is sin," the root-thought of sin is far deeper. Man is a sinner because, like a clock that does not tell the time, he fails to fulfill the purpose of his being. And that purpose is (as the Westminster divines admirably state it), "to glorify God and enjoy Him forever." Our Maker intended that "we should be to the praise of His glory." But we utterly fail of this; we "come short of the glory of God." Man is a sinner not merely because of what he does, but by reason of what he *is.*

MAN A FAILURE

That man is a failure is denied by none save the sort of people who say in their heart, "There is no God." For, are we not conscious of baffled aspirations, and unsatisfied longings after the infinite? Some there are, indeed, we are told, who have no such aspirations. There are seeming exceptions, no doubt—Mr. A. J. Balfour instances "street arabs and advanced thinkers"—but such exceptions can be explained. And these aspirations and longings—these cravings of our higher being—are quite distinct from the groan of the lower creation. How, then, can we account for them? The atheistical evolu-

tion which has superseded Darwinism can tell us nothing here. They are a part of the mass of proof that man is by nature a religious being; and that indisputable fact points to the further fact that he is God's creature. People who are endowed with an abnormal capacity for "simple faith" may possibly attribute the intellectual and aesthetical phenomena of man's being to the great "primordial germ," a germ which was not created at all, but (according to the philosophy of one of Mark Twain's amusing stories), "only just happened." But most of us are so dull-witted that we cannot rise to belief in an effect without an adequate cause; and if we accepted the almighty germ hypothesis we should regard it as a more amazing display of creative power than the "Mosaic cosmogony" described.

WHY A FAILURE?

But all this, which is so clear to every free and fearless thinker, gives rise to a difficulty of the first magnitude. If man be a failure, how can he be a creature of a God who is infinite in wisdom and goodness and power? He is like a bird with a broken wing, and God does not make birds with broken wings. If a bird cannot fly, the merest baby concludes that something must have happened to it. And by an equally simple process of reasoning we conclude that some evil has happened to our race. And here the Eden Fall affords an adequate explanation of the strange anomalies of our being, and no other explanation of them is forthcoming. Certain it is, then, that man is God's creature, and no less certain is it that he is a fallen creature. Even if Scripture were silent here, the patent facts would lead us to infer that some disaster such as that which Genesis records must have befallen the human race.

MAN WITHOUT EXCUSE

But, while this avails to solve one difficulty, it suggests another. The dogma of the moral depravity of man, and irremediable, cannot be reconciled with divine justice in pun-

ishing sin. If by the law of his fallen nature man were incapable of doing right, it would be clearly inequitable to punish him for doing wrong. If the Fall had made him crooked-backed, to punish him for not standing upright, would be worthy of an unscrupulous and cruel tyrant. But we must distinguish between theological dogma and divine truth. That man is without excuse is the clear testimony of Holy Writ. This, moreover, is asserted emphatically of the heathen; and its truth is fully established by the fact that even heathendom has produced some clean, upright lives. Such cases, no doubt, are few and far between; but that in no way affects the principle of the argument; for, what some have done all might do. True it is that in the antediluvian age the entire race was sunk in vice; and such was also the condition of the Canaanites in later times. But the divine judgments that fell on them are proof that their condition was not solely an inevitable consequence of the Fall. For, in that case the judgments would have been a display, not of divine justice, but of ruthless vengeance.

DEPRAVITY IN RELIGIOUS NATURE

And, further, if this dogma were true, all unregenerate men would be equally degraded, whereas, in fact, the unconverted religionist can maintain as high a standard of morality as the spiritual Christian. In this respect the life of Saul the Pharisee was as perfect as that of Paul the Apostle of the Lord. His own testimony to this is unequivocal. (Acts 26:4, 5; Phil. 3:4-6.) No less so is his confession that, notwithstanding his life of blameless morality, he was a persecuting blasphemer and the chief of sinners. (1 Tim. 1:13.)

The solution of this seeming enigma is to be found in the fact so plainly declared in the Scripture, that it is not in the moral, but in the religious or the spiritual sphere, that man is *hopelessly* depraved and lost. Hence the terrible word—as true of those who stand on a pinnacle of high morality as of

those who wallow in filthy sin—"they that are in the flesh cannot please God." "The ox knows his owner, and the ass his master's crib." But, as for us, we have gone astray like lost sheep. The natural man does not know his God.

MAN A SINNER IN CHARACTER

While then sin has many aspects, man is a sinner, I repeat, primarily and essentially, not because of what he does but because of what he is. And this brings into prominence the obvious truth that sin is to be judged from the divine, and not from the human, standpoint. It relates to God's requirements and not to man's estimate of himself. And this applies to all the many aspects in which sin may be regarded. "It may be contemplated as the missing of a mark or aim; it is then *ἁμαρτία* or *ἁμάρτημα:* the overpassing or transgressing of a line; it is then *παράβασις:* the disobedience to a voice; in which case it is *παρακοή:* the falling where one should have stood upright; this will be *παράπτωμα:* ignorance of what one ought to have known; this will be *ἄγνόημα:* diminishing of that which should have been rendered in full measure which is *ἥττημα:* non-observance of a law, which is *ἀνομία* or *παρανομία:* a discord, and then it is *πλημμέλεια* and in other ways almost out of number."

This well known passage from Archbishop Trench's "Synonyms" must not be taken as a theological statement of doctrine. As Dr. Trench notices on a later page, the word *ἁμαρτία* has a far wider scope than "the missing of a mark or aim." It is used in the New Testament as the generic term for sin. And *ἀνομία* has a far deeper significance than the "non-observance of a law." *Ἡ ἁμαρτία ἐστίν ἡ ἀνομία,* we read in 1 John 3:4; and "sin is lawlessness" is the revisers' admirable rendering of the apostle's words. What anarchy is in another sphere, *anomia* is in this—not mere non-observance of a law, but a revolt against, and defiance of law. "Original sin" may sometimes find expression in "I cannot;" but "I will

not" is at the back of all actual sin; its root principle is the assertion of a will that is not subject to the will of God.

THE CARNAL MIND

Spiritual truths are spiritually discerned; but when the Apostle Paul declares that "the carnal mind," that is, the unenlightened mind of the natural man, "is enmity against God, for it is not subject to the law of God" (Rom. 8:7), he is stating what is a fact in the experience of all thoughtful men. It is not that men by nature prefer evil to good; *that* betokens a condition due to vicious practices. "Given up to a reprobate mind" is the apostle's description of those who are thus depraved by the indulgence of "shameful passions." The subject is a delicate and unsavory one; but all who have experience of criminals can testify that the practice of unnatural vices destroys all power of appreciating the natural virtues. As the first chapter of Romans tells us, the slaves of such vices sink to the degradations, not only of "doing such things," but of "taking pleasure in them that do them" (Rom. 1:24-32). All power of recovery is gone—there is nothing in them to which appeal can be made.*

But this is abnormal. Notwithstanding indulgence in "natural" vice, there is in man a latent sense of self-respect which may be invoked. Even a great criminal is not insensible to such an appeal. For, although his powers of self-control may be almost paralyzed, he does not call evil good, but acknowledges it to be evil. And thus to borrow the apostle's words, he "consents to the law that it is good." But, if he does so, it is because he recognizes it to be the law of his own better nature. He is thinking of what is due to himself. Speak to him of what is due to God, and the latent enmity of the "carnal mind" is at once aroused. In the case of one who has had

*I cannot refrain from saying that if I can intelligently "justify the ways of God" in destroying the cities of the plain, and decreeing the extermination of the Canaanites, I owe it to knowledge gained in police work in London, for *unnatural* vice seems to be hereditary.

a religious training, the manifestations of that enmity may be modified or restrained; but he is conscious of it none the less.

Thoughtful men of the world, I repeat, do not share the doubts which some theologians entertain as to the truth of Scriptural teaching on this subject. For, every waking hour brings proof "that the relationship between man and his Maker has become obscured, and that even when he knows the will of God there is something in his nature which prompts him to rebel against it." Such a state of things, moreover, is obviously abnormal, and if the divine account of it be rejected, it must remain a mystery unsolved and unsoluble. The Eden Fall explains it, and no other explanation can be offered.

THE ROOT OF SIN

It might be argued that an unpremeditated sin—a sin in which mind and will have no part—is a contradiction in terms. But this we need not discuss, for it is enough for the present purpose to notice the obvious fact that with unfallen beings such a sin would be impossible. As the Epistle of James declares, every sin is the outcome of an evil desire. And eating the forbidden fruit was the result of a desire excited by yielding to the tempter's wiles. When a woman harbors the thought of breaking her marriage vow she ceases to be pure; and once our parents lent a willing ear to Satan's gospel, "Ye shall not surely die," "Ye shall be as gods knowing good and evil," their fall was an accomplished fact. The overt act of disobedience, which followed as of course, was but the outward manifestation of it. And, as their ruin was accomplished, not by the corruption of their morals, but by the undermining of their faith in God, it is not, I repeat, in the moral, but in the spiritual sphere, that the ruin is complete and hopeless.

RECONCILIATION THE GREAT NEED

Therefore also is it that while "patient continuance in well doing" is within the human capacity, Rom. 2:6-11 applies to

all whether with or without a divine revelation; but of course the test and standard would be different with the Jew and the heathen, and the denial of this not only supplies an adequate apology for a life of sin, but impugns the justice of the divine judgment which awaits it—no amount of success, no measure of attainment, in this sphere can avail to put us right with God. If my house be in darkness owing to the electric current having been cut off, no amount of care bestowed upon my plant and fittings will restore the light. My first need is to have the current renewed. And so here; man by nature is "alienated from the life of God," and his first need is to be reconciled to God. And apart from redemption reconciliation is impossible.

NEO-CHRISTIANISM

A discussion of the sin question apart from God's remedy for sin would present the truth in a perspective so wholly false as to suggest positive error. But before passing on to speak of the remedy something more needs to be said about the disease. For the loose thoughts so prevalent today respecting the atonement are largely due to an utterly inadequate appreciation of sin; and this again depends on ignorance of God. Sin in every respect of it has, of course, a relation to a savage; and as man is God's creature the standard is, again of course, divine perfection. But the God of the neo-Christianism of the day—we must not call it Christianity—is a weak and gentle human "Jesus" who has supplanted the God of both nature and revelation.

The element of the folly in religious heresies affords material for an interesting psychological study. If the Gospels be not authentic, then, so far as the teaching of Christ is concerned, intelligent agnosticism will be the attitude of every one who is not a superstitious religionist. But if the records of the ministry be trustworthy, it is certain, first, that the Hebrew Scriptures were the foundation of the Lord's teach-

ing; and secondly, that His warnings of divine judgment upon sin were more terrible than even the thunders of Sinai. During all the age in which the echoes of those thunders mingled with the worship of His people, the prophetic spirit could discern the advent of a future day of full redemption. And it was in the calm and sunshine of the dawning of that long promised day that He spoke of a doom more terrible than that which engulfed the sinners of Sodom and Gomorrah, for all who saw His works and heard His words, and yet repented not.

THE PERFECT STANDARD

And here we may get hold of a great principle which will help us to reconcile seemingly conflicting statements of Scripture, and to silence some of the cavils of unbelief. The thoughtful will recognise that in divine judgment the standard must be perfection. And when thus tested, both the proud religionist Christendom "exalted to heaven" like Capernaum by outward privilege and blessing, and the typical savage of a degraded heathendom, must stand together. If God accepted a lower standard than perfect righteousness He would declare Himself unrighteous; and the great problem of redemption is not how He can be just in condemning, but how He can be just in forgiving. In a criminal court "guilty or not guilty" is the first question to be dealt with in every case, and this levels all distinctions; and so it is here; all men "come short," and therefore "all the world" is brought in "guilty before God." But after verdict comes the sentence and at this stage the question of degrees of guilt demands consideration. And at "the Great Assize" that question will be decided with perfect equity. For some there will be many stripes, for others there will be few. In the vision given us of that awful scene we read that "the dead were judged out of those things which were written in the books, *according to their works*" (Rev. 20:12).

And this will be the scope and purpose of the judgment of the Great Day. The transcendent question of the ultimate fate of men must be settled before the advent of that day; for the resurrection will declare it and the resurrection precedes the judgment. For there is a "resurrection unto life," and a "resurrection unto judgment" (John 5:29). While the redeemed, we are expressly told, will be "raised in glory"—and "we know that we shall be like Him," with bodies "fashioned like unto His glorious body" (Phil. 3:21)—the lost will be raised in bodies; but here I pause, for Scripture is almost silent on this subject, and conjecture is unsafe. It may be that just as criminals leave a prison in garb like that they wore on entering it, so the doomed may reappear in bodies akin to those that were the instruments of their vices and sins on earth. If the saved are to be raised in glory and honor and incorruption, (1 Cor. 15:42-44), may not the lost be recalled to bodily life in corruption, dishonor and shame?

JUDGMENT TO COME

But though the supreme issue of the destiny of men does not await that awful inquest, "judgment to come" is a reality for all. For it is of the people of God that the Word declares "we shall all stand before the judgment seat of Christ," and "every one of us shall give account of himself to God" (Rom. 14:10, 12). And that judgment will bring reward to some and loss to others. Incalculable harm results from that sort of teaching which dins into the ears of the unconverted that they have no power to live a pure and decent life, and which deludes the Christian into thinking that at death he will forfeit his personality by losing all knowledge of the past, and that heaven is a fool's paradise where waters of Lethe will wipe out our memories of earth. "We must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10).

But this judgment of "the *bēma* of Christ" has only an incidental bearing on the theme of the present article, and it must not be confounded with the judgment of the "great white throne." From judgment in that sense the believer has absolute immunity: "he cometh not into judgment, but hath passed out of death into life" (John 4:26), is the Lord's explicit declaration. He gives the "right to become children of God" "to them that believe on His Name" (John 1:12); and it is not by recourse to a criminal court that we deal with the lapses and misdeeds of our children.

DEGREES OF REWARDS AND PUNISHMENTS

We have seen then that man is a sinner in virtue both of what he is and what he does. We do what we ought not, and leave undone what we ought to do. For sin may be due to ignorance or carelessness, as well as to evil passions which incite to acts that stifle conscience and outrage law. And we have seen also that every sin gives rise to two great questions which need to be distinguished, though they are in a sense inseparable. The one finds expression in the formula, "guilty or not guilty," and in respect of this no element of limitation or degree is possible. But after verdict, sentence; and when punishment is in question, degrees of guilt are infinite.

It has been said that no two of the redeemed will have the same heaven; and in that sense no two of the lost will have the same hell. This is not a concession to popular heresies on this subject. For the figment of a hell of limited duration either traduces the character of God, or practically denies the work of Christ. If the extinction of being were the fate of the impenitent, to keep them in suffering for an aeon or a century would savor of the cruelty of a tyrant who, having decreed a criminal's death, deferred the execution of the sentence in order to torture him. Far worse indeed than this, for, *ex hypothesi,* the resurrection of the unjust could have no other purpose than to increase their capacity for suffering.

Or, if we adopt the alternative heresy—that hell is a punitive and purgatorial discipline through which the sinner will pass to heaven—we disparage the atonement and undermine the truth of grace. If the prisoner gains his discharge by serving out his sentence, where does grace come in? And if the sinner's sufferings can expiate his sin, the most that can be said for the death of Christ is that it opened a short and easy way to the same goal that could be reached by a tedious and painful journey. But further, unless the sinner is to be made righteous and holy before he enters hell—and in that case, why not let him enter heaven at once?—he will continue unceasingly to sin; and as every fresh sin will involve a fresh penalty, his punishment can never end.

FALSE ARGUMENT

Every treatise in support of these heresies relies on the argument that the words in our English Version, which connote endless duration, represent words in the original text which have no significance. But this argument is exploded by the fact that the critic would be compelled to use these very words if he were set the task of retranslating our version into Greek. For that language has no other terminology to express the thought. And yet it is by trading on *ad captandum* arguments of this kind, and by the prejudices which are naturally excited by partial or exaggerated statements of truth, that these heresies win their way. Attention is thus diverted from the insuperable difficulties which beset them, and from their bearing on the truth of the atonement.

But Christianity sweeps away all these errors. The God of Sinai has not repented of His thunders, but He has fully revealed Himself in Christ. And the wonder of the revelation is not punishment but pardon. The great mystery of the Gospel is how God can be just and yet the Justifier of sinful men. And the Scriptures which reveal that mystery make it clear as light that this is possible only through redemption:

"not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 2:2). Redemption is only and altogether by the death of Christ. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). To bring in limitations here is to limit God.

THE CROSS OF CHRIST

In the wisdom of God the full revelation of "eternal judgment" and the doom of the lost, awaited the supreme manifestation of divine grace and love in the Gospel of Christ; and when these awful themes are separated from the Gospel, truth is presented in such a false perspective that it seems to savor of error. For not even the divine law and the penalties of disobedience will enable us to realize aright the gravity and heinousness of sin. This we can learn only at the Cross of Christ. Our estimate of sin will be proportionate to our appreciation of the cost of our redemption. Not "silver and gold"—human standards of value are useless here—but "the precious blood of Christ." Seemingly more unbelievable than the wildest superstitions of human cults is the Gospel of our salvation. That He who was "Son of God" in all which that title signifies—God manifest in the flesh; for "all things were made by Him, and without Him was not anything made that was made"— came down to earth, and having lived in rejection and contempt, died a death of shame, and that in virtue of his death He is the propitiation for the world. (1 John 2:2, R. V.)

Here, and only here, can we know the true character and depths of human sin, and here alone can we know, so far as the finite mind can ever know it, the wonders of a divine love that passes knowledge.

And the benefit is to "whosoever believeth." It was by unbelief that man first turned away from God; how fitting, then, it is that our return to Him should be by faith. If this

Gospel is true—and how few there are who really believe it to be true!—who can dare to impugn the justice of "everlasting punishment"? For Christ has opened the kingdom of heaven to all believers; the way to God is free, and whosoever will may come. There is no artifice in this and grace is not a cloak to cover favoritism. Unsolved mysteries there are in Holy Writ, but when we read of "God our Saviour," who willeth that all men should be saved; and of "Christ Jesus who gave Himself a ransom for all" (1 Tim. 2:3-6), we are standing in the full clear light of day.

This much is as clear as words can make it—and nothing more than this concerns us—that the consequences of accepting or rejecting Christ are final and eternal. But who are they who shall be held guilty of rejecting? What of those who, though living in Christendom, have never heard the Gospel aright? And what of the heathen who have never heard at all? No one can claim to solve these problems without seeming profanely to assume the role of umpire between God and men. We know, and it is our joy to know, that the decision of all such questions rests with a God of perfect justice and infinite love. And let this be our answer to those who demand a solution of them. Unhesitating faith is our right attitude in presence of divine revelation, but where Scripture is silent let us keep silence.*

*The scope of this article is limited not only by exigencies of space but by the nature of the subject. Therefore it contains no special reference to the work of the Holy Spirit.

CHAPTER IV

WHAT CHRIST TEACHES CONCERNING FUTURE RETRIBUTION

BY REV. WM. C. PROCTER, F. PH.,
CROYDON, ENGLAND

There are four reasons for confining our consideration of the subject of Future Retribution to the teaching of our Lord Jesus Christ:

(1) *It limits the range of our inquiry to what is possible in a brief essay.* There will be no occasion to examine the 56 passages in the authorized version of our Bible which contain the word "Hell," (most of which are the translations of the Hebrew "Sheol" and the Greek "Hades," meaning "the grave" and "the unseen state,") and we can concentrate our attention on the ten passages in which our Lord uses the word "Gehenna" (which was the usual appellation in His day for the abode of the lost) together with those other verses which evidently refer to the future state of the wicked.

(2) *It affords a sufficient answer to the speculation of those who don't know, to refer to the revelation of the One who does know.* Many other passages might be quoted from the New Testament, written under the inspiration of the Holy Spirit, who was promised by our Lord to His disciples to "guide them into all truth," and "show them things to come" (John 16:12, 13); but, in taking the words of Christ Himself, we shall find the greatest ground of common agreement in these days of loose views of inspiration. Surely, He who is "The Truth" would never misrepresent or exaggerate it on a matter of such vital importance, and would neither encourage popular errors nor excite needless fears.

(3) *It also affords a sufficient answer to those who represent the doctrine as unreasonable and dishonoring to God, and who regard those who hold it as narrow minded and hard hearted, to remind them that all the very expressions which are most fiercely denounced in the present day fell from the lips of the Saviour who died for us, and came from the heart of the "Lover of souls."* Surely we have no right to seek to be broader minded than He was, or to nurture false hopes which have no solid foundation in His teaching; while to assume a greater zeal for God's honor, and a deeper compassion for the souls of men, is little short of blasphemy. The current objections to the orthodox doctrine of hell are made by those who allow their hearts to run away with their heads, and are founded more on sickly sentimentality than on sound scholarship.

(4) *In considering the subject as professing Christians, the words of the Master Himself ought surely to put an end to all controversy; and these are clear and unmistakable when taken in their plain and obvious meaning, without subjecting them to any forced interpretation.* It is greatly to be regretted that they are not more frequently dealt with in the modern pulpit; but ministers are only human, and there is a strong temptation to preach what is palatable, rather than what is profitable. In this case, surely, history repeats itself; for we read in Isa. 30:10 of those who said to the prophets of old: "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits"; and a cowardly yielding to this demand has produced an emasculated Gospel and an enfeebled ministry in the present day.

Coming now to consider briefly Christ's teaching on the subject, let us ask, first of all:

1. WHAT DID OUR LORD TEACH AS TO THE CERTAINTY OF FUTURE RETRIBUTION? The word "retribution" is to be preferred to "punishment" because the Bible teaches us that the

fate of the wicked is not an arbitrary (much less a vindictive) infliction, but the necessary consequence of their own sins. Taking the passages in their order, in MATT. 5:22; Christ speaks of causeless anger against, and contemptuous condemnation of, others as placing us "in danger of the hell of fire," while in verses 29 and 30 He utters a similar warning concerning the sin of lust; and these are in the Sermon on the Mount, which is the most generally accepted part of His teaching! In chapter 8:12 He speaks of unbelieving "children of the Kingdom" being "cast forth into the outer darkness", and adds, "There shall be the weeping and gnashing of teeth"—expressions which are repeated in chapters 22:13 and 25:30. In chapter 10:28 Jesus said: "Fear Him which is able to destroy both soul and body in hell"—a wholesome fear which is decidedly lacking in the present day, and which many people regard as a remnant of superstition quite unsuited to this enlightened age! In our Lord's own explanation of the parable of the tares and wheat, He declared: "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity. and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth" (chapter 13:41, 42, 49, 50). In chapter 23:15 He speaks of the hypocritical Pharisees as "children of hell," showing that their conduct had fitted them for it, and that they would "go to their own place", like Judas (whom He describes as "the son of perdition" in John 17:12), while in verse 33 He asks: "How shall ye escape the judgment of hell?" The law of retribution can no more be repealed than that of gravitation; it is fixed and unalterable. That hell has not been prepared for human beings, but that they prepare themselves for it, is clear from the sentence

which our Lord says that He will pronounce upon those on His left hand in the last great day: "Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Chapter 25:41).

Turning to the Gospel according to MARK, we find our Lord saying, in chapter 3:29: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Whatever view may be taken of the character of blasphemy against the Holy Ghost, the cause and consequence are here closely linked together, eternal sin bringing eternal retribution. The words in the original undoubtedly indicate an inveterate habit rather than an isolated act, and would probably be better translated, "is held under the power of an eternal sin." This in itself precludes the possibility of forgiveness, because it assumes the impossibility of repentance; besides, each repetition involving a fresh penalty, the punishment is naturally unending. Similarly, in John 8:21, 24, our Lord's twice repeated declaration to those Jews which believed not on Him, "Ye shall die in your sins", indicates that unforgiven sin must rest upon the soul in condemnation and pollution; for death, so far from changing men's characters, only fixes them; and hence Christ speaks in chapter 5:29 of "the resurrection of damnation". Once more, the words of the Ascended and Glorified Saviour recorded in Rev. 21:8 may be quoted: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

A careful study of the Scriptural uses of the words "life" and "death" will clearly show that the root ideas are respectively "union" and "separation". Physical life is union of the spirit with the body, spiritual life is the union of the spirit with God, and everlasting life is this union perfected and con-

summated to all eternity. Similarly, physical death is the separation of the spirit from the body, spiritual death is the separation of the spirit from God, and eternal death is the perpetuation of this separation. Hence, for all who have not experienced a second birth, "the second death" becomes inevitable; for he who is only born once dies twice, while he who is "born again" dies only once. As against the doctrine of annihilation, Rev. 20:14 may be quoted: "Death and Hades were cast into the lake of fire. This is the second death, even the lake of fire".

2. WHAT DID CHRIST TEACH AS TO THE CHARACTER OF FUTURE RETRIBUTION? We have already seen that He spoke of it as full of sorrow and misery in His seven-fold repetition of the striking expression: "There shall be the weeping and gnashing of teeth" (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). In Mark 9:43-48, our Lord twice speaks of "the fire that never shall be quenched", and thrice adds, "where their worm dieth not, and the fire is not quenched". Of course He was using the common Jewish metaphors for Gehenna, taken from the perpetual fires that burned in the valley of Hinnom to destroy the refuse, and the worms that fed upon the unburied corpses that were cast there; but, as we have already seen, He would never have encouraged a popular delusion. Our Lord twice spoke of fruitless professors being "cast into the fire" (Matt. 7:19; John 15:6); twice of "the furnace of fire" (Matt. 13:42, 50); twice of the "hell of fire" (Matt. 5:22; 18:9); and twice of "eternal fire" (Matt. 18:8; 25:41).

Granted that "the undying worm and unquenchable fire" are metaphorical, yet these striking figures of speech must stand for startling facts, they must be symbolical of a terrible reality. We need no more regard them materially than we do the golden streets and pearly gates of heaven; but, if the latter are emblematic of the indescribable splendors of heaven, the

former must be symbolical of the unutterable sufferings of hell. One can no more presume to dogmatize on the one than the other, but it requires no vivid stretch of the imagination to conceive an accusing conscience acting like the undying worm, and insatiable desires like the unquenchable fire. In our Lord's parable of the rich man and Lazarus, the former is represented as being "in torments" and "in anguish" even in "Hades," and, that memory survives the present life and accompanies us beyond the grave, is clear from Abraham's words to him: "Son, remember" (Luke 16:23-25). Could any material torments be worse than the moral torture of an acutely sharpened conscience, in which memory becomes remorse as it dwells upon misspent time and misused talents, upon omitted duties and committed sins, upon opportunities lost both of doing and of getting good, upon privileges neglected and warning rejected? It is bad enough here, where memory is so defective, and conscience may be so easily drugged; but what must it be hereafter, when no expedients will avail to banish recollection and drown remorse? The poet Starkey stimulates our imagination in the awful lines

> "All that hath been that ought not to have been,
> That might have been so different; that now
> Cannot but be irrevocably past. Thy gangrened heart,
> Stripped of its self-worn mask, and spread at last
> Bare, in its horrible anatomy,
> Before thine own excruciated gaze;"

while Cecil puts the matter in a nutshell when he writes:

> "Hell is the truth seen too late."

Again, what material pain could equal the moral torment of intensified lusts and passions finding no means of gratification, insatiable desires that can have no provision for their indulgence, or if indulged, all the pleasure gone while the power remains? Surely, such expressions as the undying worm and the unquenchable fire represent, not pious fictions,

but plain facts; and we may be sure that the reality will exceed, not fall short of, the figures employed, as in the case of the blessedness of the redeemed. The woes thus pronounced are more terrible than the thunders of Sinai, and the doom denounced more awful than that of Sodom; but we should never forget that these terrible expressions fell from the lips of Eternal Love, and came from a heart overflowing with tender compassion for the souls of men.

3. WHAT DID CHRIST TEACH AS TO THE CONTINUITY OF FUTURE RETRIBUTION? Is there any solid basis in His recorded words for the doctrine of eternal hope, or the shadow of a foundation for the idea that all men will be eventually saved? Much has been made of the fact that the Greek word "aionios" (used by our Lord in Matt. 18:8 and 25:41, 46, and translated "everlasting" in the Authorized, and "eternal" in the Revised, Version) literally means "age-long"; but an examination of the 25 places in which it is used in the New Testament reveals the fact that it is twice used of the Gospel, once of the Gospel covenant, once of the consolation brought to us by the Gospel, twice of God's own Being, four times of the future of the wicked, and fifteen times of the present and future life of the believer. No one thinks of limiting its duration in the first four cases and in the last, why then do so in the other one? The dilemma becomes acute in considering the words of our Lord recorded in Matt. 25:46, where precisely the same word is used concerning the duration of the reward of the righteous and the retribution of the wicked, for only by violent perversion and distortion can the same word in the same sentence possess a different signification. Again, it is sometimes urged that, as salt has a purifying power, the words, "everyone shall be salted with fire," in Mark 9:49, have this significance in the case of future punishment; but the context clearly shows that its preserving power is alluded to, for the passage speaks of the undying

worm and the unquenchable fire. Besides, if the Divine chastisements are ineffectual here in the case of any individual, when there is so much to restrain men and women from wrong-doing, how can they be expected to prove effectual in the next world, with all these restraints removed, and only the society of devils? It is certainly somewhat illogical for those who make so much of the love of God to argue that punishment will prove remedial hereafter in the case of those whom Divine Love has failed to influence here. Not only is there not the slightest hint in the teaching of our Lord that future punishment will prove remedial or corrective, but His words concerning Judas in Matt. 26:24 are inexplicable on that supposition. Surely His existence would still have been a blessing if his punishment was to be followed by ultimate restoration, and Christ would therefore never have uttered the sadly solemn words: "It had been good for that man if he had not been born." Similarly there is a striking and significant contrast between our Lord's words to the unbelieving Jews recorded in John 8:21: "Whither I go ye cannot come," and those to Peter in chapter 13:36: "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards."

As character tends to permanence, heaven is a place of perfect holiness and hell must be of the opposite; and this throws light upon the words of Rev. 22:11, which were apparently uttered by our ascended, glorified, and returning Lord: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still." The doctrine of universal restoration springs from a natural desire to wish the history of mankind to have a happy ending, as in most story books; but it ignores the fact that, by granting man free will, God has (as it were) set a boundary to His own omnipotence, for it is a moral impossibility to save a man

against his will. Surely eternal sin can only be followed by eternal retribution; for, if a man deliberately chooses to be ruled by sin, he must inevitably be ruined by it. One never hears of the doctrine of final restoration being applied to the devil and his angels, but why not? If the answer is, "Because they cannot and will not repent," the same is surely true of many human beings.

Not only is there no vestige of foundation in our Lord's words for the doctrine of universalism, there is also no shadow of a suggestion of any restoration of the wicked hereafter. So far from this being the case, the parable of the rich man and Lazarus rings the death knell of any such hope. Abraham is there represented as saying to Dives: "Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us" (Luke 16:26). That "fixed gulf" is surely a yawning chasm too deep to be filled up, and too wide to be bridged over; and the awful description of hell by the poet Milton, in "Paradise Lost", remains sadly true:

> "Regions of sorrow, doleful shades, where peace
> And rest can never dwell; hope never comes
> That comes to all, but torture without end."

4. WHAT DID CHRIST TEACH AS TO THE CAUSES OF FUTURE RETRIBUTION? A careful study of our Lord's words show that there are two primary causes, namely, deliberate unbelief and wilful rejection of Him; and surely these are but different aspects of the same sin. In Matt. 8:12, it was the contrast between the faith of the Gentile centurion and the unbelief of the Jewish nation which drew from His lips the solemn words: "The children of the Kingdom shall be cast out into outer darkness;" while, in chapter 23 the awful denunciation in verse 33 is followed by the sad lamentation: "How often would I have gathered thy children together, even as a hen

gathereth her chickens under her wings, and ye would not" (verse 37). Similarly, in Mark 3:29, R. V., the "eternal sin" spoken of can only be that of continued rejection of the offers of mercy; and in John 8:24, our Lord plainly declares: "If ye believe not that I am He, ye shall die in your sins." Finally, in Mark 16:16, we find the words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." A careful consideration of these passages, and especially of the last, will help to remove one great difficulty with regard to the whole subject, namely, the future state of those who have never had the Gospel so plainly presented to them as to enable them to deliberately accept or reject Christ, to willingly believe the good news or wilfully disbelieve it.

Another difficulty is removed when we realize that our Lord taught that there would be different degrees in hell as in heaven. Thus, in Matt. 11:20-24 He taught that it would be "more tolerable in the day of judgment" for Tyre and Sidon than for Chorazin and Bethsaida, and for Sodom than for Capernaum; and in Mark 12:40 He speaks of "greater damnation." It is clear that future retribution will be proportioned to the amount of guilt committed and of grace rejected. (See also Luke 12:47, 48; John 19:11.)

We have so far examined, as thoroughly as possible within this limited space, all the recorded words of our Lord which bear on this important subject. It only remains, in conclusion, very briefly to point out that *the whole drift of Christ's teaching confirms what we learn from these isolated passages,* and that *future retribution is not merely an incidental but a fundamental part of the Gospel message.* It is the dark background on which its loving invitations and tender expostulations are presented, and the Gospel message loses much of its force when the doctrine is left out. But, worst of all, the earnest exhortations to immediate repentance and

faith lose their urgency if the ultimate result will be the same if those duties are postponed beyond the present life. Is it seriously contended that Judas will eventually be as John, Nero as Paul, Ananias and Sapphira as Priscilla and Aquila?

Finally, *the doctrines of heaven and hell seem to stand or fall together,* for both rest upon the same Divine revelation, both are described metaphorically, and both have the same word "everlasting" applied to their duration. If the threatenings of God's Word are unreliable, so may the promises be; if the denunciations have no real meaning, what becomes of the invitations? Ruskin well terms the denial of hell "the most dangerous, because the most attractive, form of modern infidelity." But is it so modern? Is it not an echo of the devil's insinuating doubt: "Yea, hath God said"? followed by his insistent denial, "Ye shall not surely die," which led to the fall of man? Let us, therefore, believe God's truth, rather than the devil's lie; let us accept Divine revelation, rather than human speculation; and let us heed what Christ so plainly taught, without mitigating, modifying, or minimizing His solemn warnings.

CHAPTER V

THE ATONEMENT*

BY PROFESSOR FRANKLIN JOHNSON, D. D., LL. D.,

AUTHOR OF "OLD-TESTAMENT QUOTATIONS IN THE NEW TESTAMENT," ETC., CHICAGO, ILL.

The Christian world as a whole believes in a substitutionary atonement. This has been its belief ever since it began to think. The doctrine was stated by Athanasius as clearly and fully as by any later writer. All the great historic creeds which set forth the atonement at any length set forth a substitutionary atonement. All the great historic systems of theology enshrine it as the very Ark of the Covenant, the central object of the Holy of Holies.

While the Christian world in general believes in a substitutionary atonement, it is less inclined than it once was to regard any existing theory of substitution as entirely adequate. It accepts the substitution of Christ as a fact, and it tends to esteem the theories concerning it only as glimpses of a truth larger than all of them. It observes that an early theory found the necessity of the atonement in the veracity of God, that a later one found it in the honor of God, and that a still later one found it in the government of God, and it deems all these speculations helpful, while it yearns for further light.

GROUNDS OF BELIEF IN SUBSTITUTION

If we should ask those who hold this doctrine on what grounds they believe that Christ is the substitute for sinners, there would be many answers, but, perhaps, in only two of them would all voices agree. The first of these grounds

*Copyrighted by the "Homiletic Review," and published by permission of Funk & Wagnalls Co.

would be the repeated declarations of Holy Scripture, which are so clear, so precise, so numerous, and so varied that they leave no room to doubt their meaning. The other ground is the testimony of the human heart wherever it mourns its sin or rejoices in an accomplished deliverance. The declaration of the Scriptures that Christ bore our sins on the cross is necessary to satisfy the longings of the soul. The Christian world, in general, would say: "We believe in gravitation, in light, in electricity, in the all-pervading ether, because we must, and not because we can explain them fully. So, we believe that Christ died instead of the sinner because we must, and not because we know all the reasons which led God to appoint and to accept His sacrifice."

THE MORAL-INFLUENCE THEORY

While the Christian world as a whole believes in a substitutionary atonement, the doctrine is rejected by a minority of devout and able men, who present instead of it what has often been called the "moral-influence theory." According to this, the sole mission of Christ was to reveal the love of God in a way so moving as to melt the heart and induce men to forsake sin. The theory is sometimes urged with so great eloquence and tenderness that one would fain find it sufficient as an interpretation at once of the Scriptures and of human want.

Now, no one calls in question the profound spiritual influence of Christ where He is preached as the propitiation of God, and those who believe the doctrine of a substitutionary atonement lift up the cross as the sole appointed means of reaching and saving the lost. They object only when "the moral-influence theory" is presented as a sufficient account of the atonement, to the denial that the work of Christ has rendered God propitious toward man. One may appreciate the moon without wishing that it put out the sun and stars.

ARGUMENTS AGAINST SUBSTITUTION

The advocates of this theory must clear the doctrine of

substitution out of the way. They attempt to do this by advancing many arguments, only two of which need detain us here, since, these removed, the others, of lighter moment, will fall of themselves.

a. Substitution Impossible.

It is said by them that the doctrine of substitution supposes that which is impossible. Guilt can not be transferred from one person to another. Punishment and penalty can not be transferred from a guilty person to an innocent one. An innocent person may be charged with sin, but if so he will be innocent still, and not guilty. An innocent person may suffer, but if so his suffering will not be punishment or penalty. Such is the objection: the Christian world, in believing that a substitutionary atonement has been made by Christ, believes a thing which is contrary to the necessary laws of thought.

The reader will observe that this objection has to do wholly with the definitions of the words guilt and punishment and penalty. It is, perhaps, worthy the serious attention of the theologian who wishes to keep his terms free from offense; but it has no force beyond the sphere of verbal criticism. It is true that guilt, in the sense of personal blameworthiness, can not be transferred from the wrongdoer to the welldoer. It is true that punishment, in the sense of penalty inflicted for personal blameworthiness, cannot be transferred from the wrongdoer to the welldoer. This is no discovery, and it is maintained as earnestly by those who believe in a substitutionary atonement as by those who deny it.

Let us use other words, if these are not clear, but let us hold fast the truth which they were once used to express. The world is so constituted that it bears the idea of substitution engraved upon its very heart. No man or woman or child escapes from suffering inflicted for the faults of others. In thousands of instances these substitutionary sufferings are assumed voluntarily, and are useful. Husbands suffer in order to deliver wives from sufferings richly deserved. Wives suf-

fer in order to deliver husbands from sufferings richly deserved. Children suffer in order to deliver parents from sufferings richly deserved. Parents suffer in order to deliver children from sufferings richly deserved. Pastors often shield guilty churches in this way, and sometimes at the cost of life. Statesmen often shield guilty nations in this way, and sometimes at the cost of life. If, now, we shall teach that Christ suffered in order to deliver us from sufferings which we richly deserve, we shall avoid a strife about words, and shall maintain that, coming into the world as a member of our race, He suffered to the utmost, as many other heroic souls have suffered in a lesser degree, by subjecting Himself to the common rule of vicarious suffering, instituted by God in the formation of human society bound together by ties of sympathy and love, and existing in daily operation from the dawn of history till this present time.

The vicarious sufferings, by means of which the innocent deliver the guilty from sufferings richly deserved, are frequently assumed in the fear that over-much grief will harden the culprit and in a hope that a stay of judgment and the softening lapse of time may lead him to better things. May we not believe that Christ was affected by a similar motive, and has procured that delay of the divine justice at which every thoughtful person wonders? But the vicarious sufferings which we observe in the world are frequently assumed for a stronger reason, in the belief that the culprit already shows signs of relenting, and in the assurance that patient waiting, even at a great cost, will be rewarded with the development of the tender beginnings of a new life which the thunder-storms of untempered equity might destroy. So it was predicted of Christ before His coming that "He should see of the travail of His soul and be satisfied."

Thus if Christ suffered in order to deliver us from sufferings which we richly deserved, it was also in order to deliver us from sin by reason of which we deserved them.

b. Substitution Immoral.

The second argument by means of which the advocates of "the moral-influence theory" seek to refute the doctrine of a substitutionary atonement is equally unfortunate with the first, in that, like the first, it criticizes words rather than the thoughts which they are employed to express. The doctrine of a substitutionary atonement, it is said, is immoral. Let us inquire what this immoral doctrine is. The doctrine, it is answered, that our guilt was transferred to Christ and that He was punished for our sins. Here again let us "strive not about words." Let us admit that the theologian might well express himself in other terms, which would create no prejudice against his meaning. But, if he amends his statement, let him retain every part of his meaning. Let him say that Christ suffered in order that guilty man might escape from sufferings richly deserved. Is this teaching immoral? Then the constitution of the human race, ordained by God, is immoral, for, since its ties are those of sympathy and love, human beings are constantly suffering that others may escape sufferings richly deserved. Then sympathy is immoral, for this is what it does. Then love is immoral, for this is what it does. Then the best persons are the most immoral, for they do this oftener than others.

The objector does not maintain that the doctrine of a substitutionary atonement has equally produced immorality wherever it has been proclaimed. He does not venture to test this charge by an appeal to history. The appeal would be fatal. For nineteen hundred years the only great moral advances of the human race have been brought about by the preaching of a substitutionary atonement. "A tree is known by its fruits." It is impossible that a doctrine essentially immoral should be the cause of morality among men.

MORAL INFLUENCE THEORY NOT ADEQUATE

Let us turn now to "the moral-influence theory" and consider why it ought not to be accepted.

a. Too Circumscribed.

As a complete theory of the atonement it is far too narrowly circumscribed, and too near the surface. Were it universally adopted it would be the end of thought on this high theme. The substitutionary atonement promises an eternity of delightful progress in study. It can not be exhausted. All the theories which have been advanced to cast light upon it are valuable, but they leave a whole universe to be explored, and one may hope to extend the field of discovery at any time. To shut us out of this boundless prospect, and limit us to the petty confines of "the moral-influence theory" would be to shrivel the ocean to the dimensions of a pond and bid the admiral sail his navies in it, or to blot out all the worlds save those of the solar system and bid the astronomer enlarge his science.

As the adoption of this circumscribed view would be the end of thought, so it would be the end of emotion. The heart has always been kindled by the preaching of a Christ who bore our sins before God on the cross. By this truth the hardened sinner has been subdued and in it the penitent sinner has found a source of rapture. An atonement of infinite cost, flowing from infinite love, and procuring deliverance from infinite loss, melts the coldest heart and inflames the warmest. To preach a lesser sacrifice would be to spread frost instead of fire.

But the will is reached through the reason and the emotions. That which would cease to challenge profound thought and would cut out the flames of emotion would fail to reach the will and transform the life. The theory makes the death of Christ predominantly scenic, spectacular, an effort to display the love of God rather than an offering to God in its nature necessary for the salvation of man. It struggles in vain to find a worthy reason for the awful sacrifice. Hence it may be charged with essential immorality. In any case, the work of Christ, if interpreted in this manner, will not prove "the power of God unto salvation." The speculation is called "the moral-influence theory," but when preached as an exclusive theory

of the atonement, it is incapable of wielding any profound moral influence. The man who dies to rescue one whom he loves from death is remembered with tears of reverence and gratitude; the man who puts himself to death to show that he loves is remembered with horror.

b. Not Scriptural.

Still further, the chief failure of those who advance this view is in the sphere of exegesis. The Bible is so full of a substitutionary atonement that the reader comes upon it everywhere. The texts which teach it are not rare and isolated expressions; they assemble in multitudes; they rush in troops; they occupy every hill and every valley. They occasion the greatest embarrassment to those who deny that the relation of God to the world is determined by the cross, and various methods are employed by various writers to reduce their number and their force. They are most abundant in the epistles of the Apostle Paul, and some depreciate his authority as a teacher of Christianity. The doctrine is implied in the words which our Lord uttered at the last supper, and some attack these as not genuine. Christ is repeatedly declared to be a propitiation. "Whom God hath set forth to be a propitiation, through faith, by His blood" (Rom. 3:25). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John 2:2). "God sent His Son to be a propitiation for our sins" (1 John 4:10). "Wherefore it behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 3:17). Many special pleas are entered against the plain meaning of these declarations. It does not seem difficult to understand them. A propitiation must be an influence which renders someone propitious, and the person rendered propitious by it must be the person who was offended. Yet some do not hesitate to affirm that these texts regard man as the only being propitiated by the cross. Special tortures are

applied to many other Scriptures to keep them from proclaiming a substitutionary atonement. Christ is "the Lamb of God, which taketh away the sin of the world" (John 1:29). "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28; Mark 10:45). "Him that knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. 5:2). Such are a few examples of the countless declarations of a substitutionary atonement which the Scriptures make, and with which those who reject the doctrine strive in vain. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away.

Yet further. A theological theory, like a person, should be judged somewhat by the company it keeps. If it shows an inveterate inclination to associate with other theories which lie wholly upon the surface, which sound no depths and solve no problems, and which the profoundest Christian experience rejects, it is evidently the same in kind.

The theory which I am here opposing tends to consort with an inadequate view of inspiration, and some of its representatives question the inerrancy of the Scripture, even in the matters pertaining to faith and conduct. It tends to consort with an inadequate view of God, and some of its representatives in praising His love forget His holiness and His awful wrath against incorrigible wrongdoers. It tends to consort with an inadequate view of sin, and some of its representatives make the alienation of man from God consist merely in acts, rather than in an underlying state from which they proceed. It tends, finally, to consort with an inadequate view of responsibility and guilt, and some of its representatives teach that these cease when the sinner turns, so that there is no need of propitiation, but only for repentance. A distinguished representative of this theory has written the following sentences: "All righteous claims are satisfied if sin is done away." "Divine law is direct-

ed against sin, and is satisfied when sin is made to cease." "If grace brings an end of sinning, the end sought by law has been attained. It can not be, therefore, that in the sight of God there is any need of satisfying law before grace can save sinners." These words are like the voice of "a very lovely song"; but many a pardoned soul uttered a more troubled strain. A man may cease to sin without reversing the injury he has wrought. In the course of his business, let us suppose, he has defrauded widows and orphans, and they are now dead. Or, in his social life, he has led the young into unbelief and vice, and they now laugh at his efforts to undo the mischief, or have gone into eternity unsaved. In a sense his sinning has come to an end, yet its baneful effects are in full career. His conscience tells him he is responsible not only for the commission of his sins, but for the ruin wrought by his sins. In other words, he is responsible for the entire train of evils which he has put into operation. The depths of his responsibility are far too profound for such light plummets to sound.

These are some of the reasons which lead the Christian world as a whole to reject "the moral-influence theory" of the atonement as inadequate.

CHRIST THE SIN-BEARER

I shall not attempt to set forth any substitutionary theory of the atonement. It is not absolutely necessary that we have a theory. It may be enough for us to hold the doctrine without a theory. The writers of the New Testament did this. The earliest fathers of the Church did it. The world has been profoundly influenced by the preaching of the doctrine before the leaders of the Church began to construct a theory. What was done in the first century may be done in the twentieth. We may proclaim Christ as the Sin-bearer and win multitudes to Him without a theory. Men will welcome the fact, as the famishing welcome water, without asking about its chemical composition.

Yet the Christian thinker will never cease to seek for an adequate theory of the atonement, and it may be well for us to consider some of the conditions with which it is necessary for him to comply in order to succeed in casting any new light upon this divine mystery.

THE ADEQUACY OF SUBSTITUTIONAL ATONEMENT

1. Any theory of the atonement, to be adequate, must proceed from a fair and natural interpretation of all the Biblical statements on the subject. It must not pick and choose among them. It must not throttle any into silence.

2 It must make use of the thought which other generations have found helpful. It must not discard these old materials. Though they are not a completed building, they constitute a foundation which we can not afford to destroy. They may be covered over with an accumulation of verbal infelicities from which we must set them free; but whoever would advance our knowledge of the peace made for us by Christ must not disdain to build upon them.

3. It must take account of all the moral attributes of God, for all are concerned in our salvation. It will find the chief motive of the atonement in the love for God, who "so loved the world that He gave His only-begotten Son" (John 3:16). It will find one necessity of the atonement in the righteousness of God, who "set forth Christ to be a propitiation, through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of His righteousness at this present season; that He might Himself be just and the justifier of him that hath faith in Jesus" (Rom. 3:25, 26). It will find one effect of the atonement in the aversion from man of the wrath of God, the product of love and righteousness outraged by sin: "While we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from wrath through Him."

4. It must accord with a profound Christian experience. It will not toy with Socinian interpretations of the Godhead, for the doctrine of the Trinity is the product not only of a sound exegesis and a sound philosophy, but also of a sound Christian experience. It will not picture God as a Father in a sense which would deny His kingship, as a weak-minded father who bewails the rebellion of his children but has no courage to wield the rod. It will not cover His face with feeble smiles or inane tears and deny to it the frowns of wrath, for a profound Christian experience pronounces such portraitures untrue. It will not join those excellent Christians who see in sin only a temporary fault, a disease of the surface, the product chiefly of circumstances, and probably a necessary stage of man to higher things, for these roseate hues are known to be deceitful by all who have entered earnestly into battle with the corruption of our nature and have achieved any great moral triumphs. It will not diminish the guilt of the transgressor, for it is the pardoned transgressor who knows best the awful demerit of his deeds and of the state of alienation from God from which they issued. In short, it will take into account the judgment of those wise souls who have learned "the deep things of God" in much spiritual conflict, and will reach conclusions acceptable to them.

5. It must view the sacrifice of Christ as an event planned from eternity, and effectual with God from eternity. He is "the Lamb that hath been slain from the foundation of the world" (Rev. 13:8). He "was foreknown before the foundation of the world, but manifested at the end of the times" (1 Pet. 1:20). Sin did not take God by surprise. He had foreseen it and had provided a Redeemer before it had led us captive.

6. It must take a broader view of the self-sacrifice of Christ than that once presented to us. His self-sacrifice culminated in His death, and we speak of that very properly as His atonement. But His self-sacrifice had other features.

It had two principal moments—one in eternity, and the other in time. The first was the laying aside of some of His divine attributes that He might take our nature; the second was the endurance of the evils of human life and death, which He would not remove from His lot by miracle. Both are brought before us in the statement that, "being in the form of God, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a bond-servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even as far as unto death, yea, the death of the cross" (Phil. 2:6-8). And all this pathetic history of self-sacrifice is rendered yet more pathetic when we reflect that He anticipated His sufferings from eternity, and moved in the creation and government of the universe with the vision of His coming sorrows ever before His eyes.

We can form no conception of the cost at which He laid aside some of His divine attributes to become incarnate. We can form but little conception of the cost at which He died for the world. No mere man ever laid down His life for others in the sense in which Christ laid down His life for the world. Every man must die at some time; "there is no discharge in that welfare." When a man sacrifices his life he does but sacrifice a few days or years; he does but lay it down earlier instead of later. But Christ did not choose between dying at one time rather than at another; He chose between dying and not dying. Thus, viewed in any light whatever, the voluntary sufferings of Christ surpass our powers of thought and imagination, reaching infinitely beyond all human experience.

7. It must make much of the effect produced upon God by the infinite, voluntary, and unselfish sacrifice of Christ for the world. Here all human language breaks down, and it sounds feeble to say that God, the Father, admires with the utmost enthusiasm this holy and heroic career of suffering for the salvation of man. Yet we must use such words,

though they are cold. The Scriptures speak of His attitude toward His incarnate Son as one of unbounded appreciation and approval, and tell us that His voice was heard repeatedly from heaven, saying: "This is My beloved Son, in whom I am well pleased." When we say that the sacrifice of Christ is meritorious with God, we mean that it calls forth His supreme admiration. Such was His feeling toward it as He foresaw it from eternity; such was His feeling toward it as He looked upon it while being made; and such is His feeling toward it now, as He looks back upon it and glorifies Christ in honor of it.

8. It must find that the work of Christ has made a vast difference in the relations of God to the fallen world. It was infinite in the love which prompted it and in the self-sacrifice which attended it, and hence infinite in its moral value. We can not but deem it fitting that it should procure for the world an administration of grace. Provided for eternity and efficacious with God from eternity, it has procured an administration of grace from the moment when the first sin was committed.

No doubt it is for this reason that God has suffered the world to stand through all the ages of its rebellious history. He has looked upon it from the beginning in Christ, and hence has treated it with forbearance, with love, with mercy. It did not first come under grace when Christ was crucified; it has always been under grace, because Christ has always offered His sacrifice in the plan and purpose of God, and thus has always exercised a propitiatory influence. The grace of God toward man was not fully revealed and explained till it was made manifest in the person and work of Christ, but it has always been the reigning principle of the divine government. Men are saved by grace since the death of Christ, and they have always been saved by grace when they have been saved at all. The entire argument of the Apostle Paul in his espistles to the Romans and the Galatians has for its purpose the de-

fense of the proposition, that God has always justified men by grace through faith, and that there has never been any other way of salvation. The entire administration of God in human history is set forth, in the light of "the Lamb that hath been slain from the foundation of the world," as one of infinite kindness and leniency, notwithstanding those severities which have expressed His abhorrence of sin.

But if the self-sacrifice of Christ has made a difference in the practical attitude of God toward the world, it has also made a difference in His feeling toward the world. God is one. He is not at war with Himself. He is not a hypocrite. He has not one course of action and a different course of feeling. If He has dealt patiently and graciously with our sinning race it is because He has felt patient and gracious, and the work of His Son, by means of which His administration has been rendered patient and gracious, has rendered His feeling patient and gracious.

It is to this different administration and to its basis in a different feeling that the Scriptures refer when they present Christ to us as "the propitiation for our sins, and not for ours only, but for the whole world."

CHAPTER VI

AT-ONE-MENT BY PROPITIATION

BY DYSON HAGUE,
VICAR OF THE CHURCH OF THE EPIPHANY, TORONTO, CANADA;
PROFESSOR OF LITURGICS, WYCLIFFE COLLEGE, TORONTO;
CANON OF ST. PAUL'S CATHEDRAL, LONDON, ONT., 1908-1912

The importance of the subject is obvious. The Atonement is Christianity in epitome. It is the heart of Christianity as a system; it is the distinguishing mark of the Christian religion. For Christianity is more than a revelation; it is more than an ethic. Christianity is uniquely a religion of redemption. At the outset we take the ground that no one can clearly apprehend this great theme who is not prepared to take Scripture as it stands, and to treat it as the final and authoritative source of Christian knowledge, and the test of every theological theory. Any statement of the atonement, to satisfy completely the truly intelligent Christian, must not antagonize any of the Biblical viewpoints. And further; to approach fairly the subject, one must receive with a certain degree of reservation the somewhat exaggerated representations of what some modern writers conceive to be the views of orthodoxy. We cannot deduce Scriptural views of the atonement from non-Biblical conceptions of the Person of Christ; and the ideas that Christ died because God was insulted and must punish somebody, or that the atonement was the propitiation of an angry Monarch-God who let off the rogue while He tortured the innocent, and such like travesties of the truth, are simply the misrepresentations of that revamped Socinianism, which is so widely leavening the theology of many of the outstanding thought-leaders of today in German, British, and American theology.

The subject will be dealt with from four viewpoints: the Scriptural, the Historical, the Evangelico-Ecclesiastical, the Practical.

I. THE ATONEMENT FROM THE SCRIPTURAL VIEWPOINT

THE OLD TESTAMENT WITNESS

As we study *the Old Testament* we are struck with the fact that in the Old Testament system, without an atoning sacrifice there could be no access for sinful men into the presence of the Holy God. The heart and center of the Divinely revealed religious system of God's ancient people was that without a propitiatory sacrifice there could be no acceptable approach to God. There must be acceptance before there is worship; there must be atonement before there is acceptance. This atonement consisted in the shedding of blood. The blood-shedding was the effusion of life; for the life of the flesh is in the blood—a dictum which the modern science of physiology abundantly confirms (Lev. 17:11-14). The blood shed was the blood of a victim which was to be ceremonially blemishless (Ex. 12:5; 1 Pet. 1:19); and the victim that was slain was a vicarious or substitutionary representative of the worshipper (Lev. 1:4; 3:2, 8, 13; 4:4, 15, 24, 29; 16:21, etc.). The death of the victim was an acknowledgment of the guilt of sin, and its exponent.

In one word: the whole system was designed to teach the holiness and righteousness of God, the sinfulness of men, and the guilt of sin; and, above all, to show that it was God's will that forgiveness should be secured, not on account of any works of the sinner or anything that he could do, any act of repentance or exhibition of penitence, or performance of expiatory or restitutionary works, but solely on account of the undeserved grace of God through the death of a victim guilty of no offence against the Divine law, whose shed blood represented the substitution of an innocent for a guilty life. (See

"Lux Mundi," p. 237. The idea, in p. 232, that sacrifice is essentially the expression of unfallen love, is suggestive, but it would perhaps be better to use the word "also" instead of "essentially." See also, the extremely suggestive treatment in Gibson's "Mosaic Era," of the Ritual of the Altar, p. 146.) It is obvious that the whole system was transitory and imperfect, as the eighth chapter of Hebrews shows. Not because it was revolting as the modern mind objects, for God intended them thereby to learn how revolting sin was and how deserving of death; but because in its essence it was typical, and prophetical, and intended to familiarize God's people with the great idea of atonement, and at the same time to prepare for the sublime revelation of Him who was to come, the despised and rejected of men Who was to be smitten of God and afflicted, Who was to be wounded for our transgressions and bruised for our iniquities, Whose soul was to be made an offering for sin (Isa. 53:5, 8, 10, 12).

THE NEW TESTAMENT WITNESS

When we come to *the New Testament* we are struck with three things:

First. The unique prominence given to the death of Christ in the four Gospels. This is unparalleled. It is without analogy, not only in Scripture, but in history, the most curious thing about it being that there was no precedent for it in the Old Testament (Dale, "Atonement," p. 51). No particular value or benefit is attached to the death of anybody in the Old Testament; nor is there the remotest trace of anybody's death having an expiatory or humanizing or regenerative effect. There were plenty of martyrs and national heroes in Hebrew history, and many of them were stoned and sawn asunder, were tortured and slain with the sword, but no Jewish writer attributes any ethical or regenerative importance to their death, or to the shedding of their blood.

Second. It is evident to the impartial reader of the New Testament that the death of Christ was the object of His incarnation. His crucifixion was the main purport of His coming. While His glorious life was and is the inspiration of humanity, after all, His death was the reason of His life. His mission was mainly to die. Beyond thinking of death as the terminus or the inevitable climax of life, the average man rarely alludes to or thinks of death. In all biography it is accepted as the inevitable. But with Christ, His death was the purpose for which He came down from heaven: "For this cause came I to this hour" (John 12:27). From the outset of His career it was the overshadowing event. It was distinctly foreseen. It was voluntarily undergone, and, in Mark 10:45, He says: "The Son of Man came to give His life a ransom for many." We are not in the habit of paying ransoms, and the metaphor nowadays is unfamiliar. But, to the Jew, ransom was an everyday custom. It was what was given in exchange for the life of the first-born. It was the price which every man paid for his life. It was the underlying thought of the Mosaic and prophetical writings (Lev. 25:25, 48; Num. 18:15; Psa. 49:7; Isa. 35:10; 51:11; 43:14; Ex. 13:13; 30:12, 16; 34:20; Hos. 13:14; etc., etc.); and so, when Christ made the statement, it was a concept which would be immediately grasped. He came to give His life a ransom, that through the shedding of His blood we might receive redemption, or emancipation, both from the guilt and from the power of son. (The modernists endeavor to evacuate this saying of Christ of all meaning. The text, unfortunately for them, is stubborn, but the German mind is never at a loss for a theory; so it is asserted that they are indications that Peter has been Paulinized, so reluctant is the rationalizer to take Scripture as it stands, and to accept Christ's words in their obvious meaning, when they oppose his theological aversions.)

Third. The object of the death of Christ was the forgiveness of sins. The final cause of His manifestation was re-

mission. It would be impossible to summarize all the teaching of the New Testament on this subject. (The student is referred to Crawford, who gives 160 pages to the texts in the New Testament, and Dale's "Summary," pp. 443-458.)

It is clear, though, that, to our Saviour's thought, His cross and passion was not the incidental consequence of His opposition to the degraded religious standards of His day, and that He did not die as a martyr because death was preferable to apostasy. His death was the means whereby men should obtain forgiveness of sins and eternal life (John 3:14, 16; Matt. 26:28). The consentient testimony of the New Testament writers, both in the Acts and in the Epistles, is that Christ died no accidental death, but suffered according to the will of God, His own volition, and the predictions of the prophets, and that His death was substitutionary, sacrificial, atoning, reconciling and redeeming (John 10:18; Acts 2:23; Rom. 3:25; 5:6, 9; 1 Cor. 15:3; 2 Cor. 5:15, 19, 21; Heb. 9:14, 26, etc., etc.). In proof, it will be sufficient to take the inspired testimony of the three outstanding writers, St. Peter, St. John, and St. Paul.

ST. PETER'S WITNESS.

To St. Peter's mind, the death of Jesus was the central fact of revelation and the mystery, as well as the climax, of the Incarnation. The shedding of His blood was sacrificial; it was covenanting; it was sin-covering; it was redeeming; it was ransoming; it was the blood of the Immaculate Lamb, which emancipates from sin (1 Pet. 1:2, 11, 18, 19). In all his post-Pentecostal deliverances he magnifies the crucifixion as a revelation of the enormity of human sin, never as a revelation of the infinitude of the Divine love (Dale, p. 115). His death was not merely an example; it was substitutionary. It was the death of the sin-bearer. "Christ also suffered for us," "He bare our sins," meaning that He took their penalty and their consequence (Lev. 5:17; 24;15; Num. 9:13; 14:32, 34; Ezek.

18:19, 20). His death was the substitutionary, the vicarious work of the innocent on behalf of, in the place of, and instead of, the guilty (1 Pet. 3:18). (It is surely an evidence of the bias of modernism to interpret this as bearing them in sympathy merely.)

ST. JOHN'S WITNESS

According to St. John, the death of the Lord Jesus Christ was propitiatory, substitutionary, purificatory. It was the *Hilasmos;* the objective ground for the remission of our sins.

The narrow and superficial treatment of modernism, which, if it does not deny the Johannine authorship of the fourth Gospel and the Revelation, at least insinuates that the death of Christ has no parallel place in the writings of St. John to that which it has in the writings of St. Peter and St. Paul, and the other New Testament authors, is entirely contradicted by the plain statements of the Word itself.

The glory of the world to come is the sacrificed Lamb. The glory of heaven is not the risen or ascended Lord, but the Lamb that was slaughtered (Rev. 5:6-12; 7:10; 21:23, etc.). The foremost figure in the Johannine Gospel is the Lamb of God which taketh away the sin of the world, who lifts the sin-burden by expiating it as the Sin-Bearer. The center of the Johannine evangel is not the teaching Christ, but the uplifted Christ, whose death is to draw as a magnet the hearts of mankind, and whose life as the Good Shepherd is laid down for the sheep. (John 12:32; 10:11-15).

No one who fairly faces the text could deny that the objective ground for the forgiveness of sins, in the mind of St. John, is the death of Christ, and that the most fundamental conception of sacrifice and expiation is found in the writings of him who wrote by the Spirit of God, "He is the propitiation of our sins, and not for ours only" (I John 2:2). "Hereby perceive we the love of God because He laid

down His life for us" (1 John 3: 16). "Herein is love," etc. (1 John 4: 10).

The propitiatory character of the blood, the substitutionary character of the atonement, and, above all, the expiating character of the work of Christ on Calvary, clearly are most indubitably set forth in the threefoldness of the historic, didactic, and prophetic writings of St. John.

ST. PAUL'S WITNESS

St. Paul became, in the province of God, the constructive genius of Christianity. His place in history, through the Spirit, was that of the elucidator of the salient facts of Christianity, and especially of that one great subject which Christ left in a measure unexplained—His own death (Stalker's "St. Paul," p. 13). That great subject, its cause, its meaning, its result, became the very fundamentum of his Gospel. It was the commencement, center, and consummation of his theology. It was the elemental truth of his creed. He began with it. It pervaded his life. He gloried in it to the last. The sinner is dead, enslaved, guilty, and hopeless, without the atoning death of Jesus Christ. But Christ died for him, in his stead, became a curse for him, became sin for him, gave Himself for him, was an Offering and a Sacrifice to God for him, redeemed him, justified him, saved him from wrath, purchased him by His blood, reconciled him by His death, etc. To talk of Paul using the language he did as an accommodation to Jewish prejudices, or to humor the adherents of a current theology, is not only, as Dale says, an insult to the understanding of the founders of the Jewish faith, it is an insult to the understanding of any man with sense today. Christ's death was a death for sin; Christ died for our sins; that is, on behalf of, instead of, our sins. There was something in sin that made His death a Divine necessity. His death was a propitiatory, substitutionary, sacrificial, vicarious death. Its object was to annul sin; to propitiate Divine jus-

tice, to procure for us God's righteousness; to ransom us, and to reconcile us. Christ's death was conciliating, in that by it men are reconciled to God, and sin's curse and the sinner's slavery and liability to death, and incapability of returning to God, are overcome by the death of the Lamb who was slaughtered as a victim and immolated as a sacrifice (1 Cor. 5:7).

To Paul the life of the Christian emerged from the death of Christ. All love, all regeneration, all sanctification, all liberty, all joy, all power, circles around the atoning work of the Lord Jesus Christ, who died for us, and did for us objectively something that man could never do, and who wrought that incredible, that impossible thing, salvation by the substitution of His life in the place of the guilty.

THE BIBLE SUMMARY

To epitomize, then, the presentment of the Bible: The root of the idea of At-one-ment is estrangement. Sin, as iniquity and transgression, had the added element of egoistic rebellion and positive defiance of God (1 John 3: 4; Rom. 5: 15, 19). The horror of sin is that it wrenched the race from God. It dashed God from His throne and placed self thereupon. It reversed the relationship of man and God. Its blight and its passion have alienated mankind, enslaved it, condemned it, doomed it to death, exposed it to wrath. The sacrifice of the cross is the explanation of the enormity of sin, and the measure of the love of the redeeming Trinity. Surely it is ignorance that says God loves because Christ died. Christ died because God loves. Propitiation does not awaken love; it is love that provides expiation. To cancel the curse, to lift the ban, to inoculate the antitoxin of grace, to restore life, to purchase pardon, to ransom the enslaved, to defeat Satan's work; in one word, to reconcile and restore a lost race; for this, Jesus Christ, the Son of God, and Son of Man, came into this world and offered up His Divine-human Person, body and soul.

Christ's death upon the cross, both as a substitute and as the federal representative of humanity, voluntary, altruistic, vicarious, sinless, sacrificial, purposed not accidental, from the standpoint of humanity unconscionably brutal, but from the standpoint of love indescribably glorious, not only satisfied all the demands of the Divine righteousness, but offered the most powerful incentive to repentance, morality, and self-sacrifice. The Scripture in its completeness thus sets forth the substance of the two great theories, the moral and the vicarious, and we find in the rotundity or allness of the Scriptural presentment no mere partial or antagonistic segments of truth, but the completeness of the spiritual, moral, altruistic and atoning aspects of the death of Christ. (Hodge on the "Atonement," pp. 292-320, and Workman, "At-one-ment and Reconciliation with God," may in different ways be taken as representative of a one-sided way of treating a great subject. The Socinian view that Christ's death was mainly, if not exclusively, to produce a reconciling influence upon the heart of mankind, which Workman espouses, is as narrow, if not narrower, and as partial as Hodge's advocacy of the theory that Christ died for the elect only).

II. THE HISTORICAL

We will discuss this aspect of the subject in four brief sections: The Primitive, the Mediæval, the Reformational, the Modern.

THE PRIMITIVE CHURCH WITNESS

With regard to the writers and writings of the primitive church in the Ante-Nicene and the Post-Nicene era, it may be said, broadly speaking, that the atonement is presented by them as a fact, with its saving and regenerative effects. The consciousness of the primitive church did not seem to be alive to the necessity of the formation of any particular theory of the atonement. It follows the Apostle's Creed, which makes

no reference whatever to the miraculous words or marvellous works of Jesus, but significantly passes by them all to focus the confession of the Church upon the great purpose and achievement of the Incarnation; His suffering as the Lamb slain from the foundation of the world. As regards the writers of the post-apostolic age, Clement of Rome, Origen, and Athanasius, may be referred to as outstanding exponents of the Church's thought in the first four centuries. Of the first and third it may be said that they simply amplified the language of the New Testament. There is no trace of the attitude of the modernist, with its brilliant attempts to explain away the obvious. Their doctrine of the atonement is entirely free, as has been said, from the incrusting difficulties of spurious explanation. There were no attempts at philosophy or sophistry, though, as was to be expected, there was more or less of the embroidery of the oriental imagination, and a plethora of metaphor. (Justin Martyr, Chrysostom, and Augustine, may be mentioned also here.)

Origen, following possibly Irenæus, is accredited with the theory that the atonement was a ransom paid to Satan. This was the theory of Gregory of Nyssa, Leo Magnus, and Gregory the Great. It was a weird theory, involving some strange conclusions, and evoked the antagonism of Gregory Nazianzen and John of Damascus.

THE MEDIÆVAL VIEW

As we pass into the mediæval period (broadly speaking, from 500 to 1500 A. D.), we find that, with one or two exceptions, the ransom-paid-to-the-devil hypothesis held sway. It was not a thinking era, and the imprisonment of the Bible meant the reign of ignorance.

In the eleventh century, Anselm appeared. He was an Italian by birth, a Norman by training, and Archbishop of Canterbury by office. Anselm's *Cur Deus Homo* is probably the greatest work on the atonement that has ever been written.

The work is great because it contains great conceptions of God, and great conceptions of sin. Sin is not to render to God His due, and the sinner is bound to pay back the honor of which he has robbed God. It is a debt we are obliged to pay, and failing to do it, we must die. As sin is debt, there are only two ways in which man can be righted with God; either by incurring no debt, or by paying the debt. But this, man cannot do, and herein comes the glory of the Gospel of the atonement, securing at once the honor of God and the salvation of the sinners. No one *ought* to make satisfaction for the sin of man except man, and no one *can* make satisfaction except God Himself. He who makes the satisfaction for human sin must, therefore, be man and God; and so in wondrous love, the God-Man of His own accord offered to the Father what He could not have been compelled to lose, and paid for our sins what He did not owe for Himself.

The Anselmic conceptions of God, of sin, of man, and of the soul are so transcendent that they are altogether too strong and too high for this age. His theory seems fantastic, his reasoning preposterous to the modern mind. Yet, after all, Anselm has never been surpassed. His mind was filled with the august greatness of God, the just penalty of sin, the impossibility of human atonement; and the atoning work of Christ, because of the Person who did the deed, outweighed the sins of all mankind, and bound mankind to the suffering Son of God by bonds of love that eternity will not sever.

Anselm swayed his own and has swayed every succeeding age. The counter theories of Abelard and Duns Scotus (Moberly, p. 372; Dale, p. 285), in which the modern mind is much more interested, and with which it is much more sympathetic, may be regarded as the foregleams of modern Unitarianism.

THE REFORMATION ERA

When we pass to the Reformation era, we find that the Pauline-Augustinian presentment of the subject is almost uni-

versal. The reformers, Lutheran and Calvinistic, were practically agreed in representing the death of Christ as an atoning death. Both the Lutheran and the Reformed systems of theology alike, the latter, of course, including all the Anglican reformers, held the forensic idea of the death of Christ, which is so obviously manifest in the Pauline, Petrine, and Johannine presentments of the truth.

Turretin, the most distinguished writer on the subject of the atonement of the Reformation era; Mastricht, a half century later, and Hugo Grotius, the antagonist of Socinius (whose *Defensio fidei Catholicae de satisfactione Christi* appeared in 1617); all of them, with various divergences, held the sacrificial, representative, vicarious theory of atonement (Dale, pp. 290-297; Hodge, Sys, Theol. II., 573-575).

THE NINETEENTH CENTURY

As we pass into the modern world of theology, three outstanding names in the nineteenth century may be selected as the representatives of the so-called orthodox, and three as representatives of the broader school of theology. The works of Crawford of Edinburgh, of Dale of Birmingham, and of Denney of Glasgow, are probably the finest expositions of the subject from the Scriptural and spiritual standpoint. All of them try to set forth the doctrine of the atonement in the language of the New Testament, and according to the mind of the inspired writers, and take their stand upon the vicarious, substitutionary character of the atonement. Professor A. A. Hodge's work is also most able and most scholarly. It is the strongest thing ever written on the subject from the Calvinistic standpoint. Bushnell, the American; Jowett, the Anglican; and McLeod Campbell, the Scotchman; may be taken as representatives of the broader school. All of them are inclined to select a number of the texts which unquestionably favor their theory, and to minimize almost to the point of explaining away those statements of the Old Testament, and of the

New, which emphasize the gravity of the guilt of sin and the necessity of sacrifice as the objective ground of its forgiveness. They all of them incline to represent the sufferings of Christ as sympathetic, rather than vicarious; and, with the Swedenborgians, make the atonement to consist not in what Christ did or offered by dying in our stead, so much as what He accomplished for us in His reconciling love. The atonement was the Incarnation. *That* was the revelation of God's love; and the sufferings of Christ were not a substitute for the penalty of sin, but Christ's expiatory-penitential confession of the sins of humanity. McLeod Campbell, who is followed by Moberly, held the theory that the repentance of Christ, or the penitence of Christ, had in it atoning worth, and was the proper expiation of sin (Moberly, 129, 401; "The Atonement in Modern Religious Thought," p. 375; Clow, 160; Stalker, 135). (This theory, by the way, is becoming very popular nowadays.)

In one word; the object of the death of Christ was the production of a moral impression, the subduement of a revolted world-heart by the exhibition of dying love. This is practically also the Ritschlian view, which, after all, is a re-statement of the old Socinian theory, of the distrust-removing and confidence-re-establishing effect of the cross.

Frederick Maurice and Robertson of Brighton (the noblest spirit of them all) may also be referred to as leaders in this the broader school (Crawford, 303, 348). They were followed by such Church writers as Farrar, Moberly, Freemantle, and by Cave, Adeney, Horton, R. J. Campbell, in the Old Country, and in the United States by Lyman Abbott, Washington Gladden, Munger, and a host of others.

MODERNISM

When we come to the most daring of the present day theories with regard to the atonement, as set forth, for instance, in Sabatier, or the latest work of American modern-

ism, "The Atonement, by Three Chicago Professors of Theology," we are startled with the advance. A very broad space of rationalism intervenes between the broad school of today and the broad school of half a century ago. The present day liberal theology may be traced to two streams of influence:

First. The influence of German rationalism, pre-eminently the Ritschlian theology, and the critical theories of Wellhausen, Kuenen and their school.

Second. The widespread acceptance of the theory of evolution.

To the first may be traced the free and easy way of the modernists of dealing with the Scriptures; and to the second, the revolutionized attitude of theologians with regard to sin, its source, its penalty, and its atonement. Albrecht Ritschl, Professor of Theology at Gottingen, whose magnum opus, "Justification and Reconciliation," was published in 1870, is par excellence, the ruling influence of continental theology.

What Germany thought yesterday, America and Scotland think today, and England will think tomorrow. It is an epigram that has more than a grain of truth in it. The Germanic way of accepting or rejecting what it pleases of the Bible, and opposing its knowledge to the authority of the apostles, is becoming more and more the custom of the leading theologians of the three ruling nations of today, British, American, and German. If a text is inconvenient, modernism disputes it; if a passage is antagonistic, it dismisses it as Pauline or Petrine, not Christian.

Suppose a Christian of the old days was to enter for the first time the class room of one of the extremer modernist professors, addressing a representative body of theologians from Germany, Britain, or the United States. He would be amazed to hear the rankest Socinianism taught. The question the professor would propose would not be the vicarious or the moral theory of the sacrifice of Christ, but did Christ really die, and

was there any need of the atoning death? He would state, in the coolest possible manner, that the supposition of God's displeasure or wrath at sin is an archaic concept; that sin is not guilt as traditional theology conceives, nor does it need any propitiation, and that there is no need of salvation, for there never was a fall. (A God who thinks of poor, hard-worked people as miserable sinners, who must account themselves fortunate to be forgiven for Christ's sake, says one of the foremost British modernists, is no God at all. The theologian may call Him a God of love, but in practice He is spiteful and silly!) The doctrine of evolution has washed out of the Bible the existence of such a man as Adam, and biology has taught that death is not due to sin. He would then probably hear the professor going on to show that nobody nowadays thinks of sin as Paul did; that it is impossible for the man of today, familiarized with the doctrine of evolution and the researches of Biblical scholarship, to think of sin as a debt that is due to God; that the God of the Bible is, after all, only the God of traditional theology. In one word, he would hear that what this age not only demands, but requires, is a reconstructed Bible, a re-interpreted Biblical theology, and a presentment of apostolic conceptions in accordance with the modern mind.

But a theology which begins with accepting or rejecting according to its caprice such sections of the Word of God as it pleases, and substituting its own fancies for the New Testament conceptions of sin, of guilt, of wrath, and death, and the idea of punishment, naturally tends to the climax of repudiating the Deity of our Saviour and the teaching of His inspired apostles! A Pelagian hamartology invariably leads to a Socinian Christology; and a Socinian Christology invariably goes hand in hand with a rationalistic soteriology. If there is no objective Deity, there can be no sin. If man is God, there can be no guilt; and if there was no fall, and if it is the rise, not the fall of man with which the study of

history makes us acquainted, there is, of course, no need for redemption; and if there is no need for redemption, there could, of course, be no ransom, or Redeemer, and an atonement is theologically and philosophically absurd. If there is no special creation, and man is a mere evolution from some frog or horse or anthropoid, why, of course, there can be no talk of atonement. If there is no storm and nobody is drowning, why on earth should anyone launch a lifeboat! If the wages of sin is not death, what evangel is there in the death of Christ for sin and sinners?

After reading, with every attempt to be sympathetic, the works of the modern theological thought leaders in Great Britain and the United States, we seriously conclude that modernism is in essence the sophism of which Paul speaks in 1 Cor. 1:19-22; Rom. 1:22; Col. 2:8, and 1 Tim. 6:20.

III. THE EVANGELICO-ECCLESIASTICAL

THE CONSENSUS OF ALL THE CHURCHES

When we turn to this subject as set forth in the standards of the representatives of the leading Protestant churches, it is refreshing to find what substantial unity there is among them. In all the Creeds and Church Confessions the death of Christ is set forth as the central fact of Christianity; for it ought to be remembered that the Reformed Churches accepted equally with the Roman Church the historic platform of the three great creeds, and that in all these creeds that subject stands pre-eminent. In the Apostles' Creed, for instance, there is not the slightest mention of Christ's glorious example as a man, or of the works and words of His marvelous life. All is passed over, in order that the faith of the Church in all ages may at once be focused upon His sufferings and His death. And as to the various doctrinal standards, a reference to the Articles of the Church of England, or the Westminster Confession of Faith, or the Methodist, or Baptist formularies of belief, at once shows that the atonement is treated as one

of the fundamentals of the faith. It may be stated in language that a modern theologian finds difficult to accept and would gladly explain away; but it is unquestionably asserted to be no mere at-one-ment in the Ritschlian sense, but a real vicarious offering; a redemptive death; a reconciling death; a sin-bearing death; a sacrificial death for the guilt and sins of men. His death was the death of the Divine Victim. It was a satisfaction for man's guilt. It propitiated God. It satisfied the justice of the Father. The modern mind sees only one side to reconciliation. It looks at truth from only one standpoint. It fails to take into account the fact of the wrath of God, and that 1 John 2: 1, and Rom. 3: 25 teach that Christ's death does something that can only be expressed as "propitiating." The modern theory ignores one side of the truth, and antagonizes the two complementary sides, and is, therefore, not to be trusted. The Church standards simply set forth, of course, in necessarily imperfect language, the truth as it is in the Scriptures of God. Perhaps no finer summary of their teaching could be found than the language of the Anglican communion service: "Jesus Christ, God's only Son, suffered death upon the cross for our redemption, and made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

IV. THE PRACTICAL

THE POWER OF HIS DEATH

We finally consider the atonement in its actual power. As we glance through the vistas of history we see it exemplified in innumerable lives. Paul, Augustine, Francis of Assisi, Luther, Latimer, with a myriad myriad of the sinful, struggling, weary, despondent, and sin-sick sons of men, laden with the sin-weight, haunted with the guilt-fear, struggling with the sin-force, tormented with the sin-pain, have found in Him who died their peace. "The atonement," said the great scien-

tist, Sir David Brewster, "Oh, it is everything to me! It meets my reason, it satisfies my conscience, it fills my heart." (See also that fine passage in Drummond, the "Ideal Life," p. 187.)

Or, take our hymns. We want no better theology and no better religion than are set forth in these hymns, says a great theologian (Hodge, Syst. Theol., ii: 591), which voice the triumph, and the confidence, and the gratitude, and the loyalty of the soul, such as:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"My faith looks up to Thee,
Thou Lamb of Calvary."

"When I survey the wondrous cross,
On which the Prince of glory died."

Or take the preacher's power. It must be built upon reality as real as life itself; on what the Son of God has done for him. One of the greatest of the nineteenth century preachers said, "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Saviour who bore my sins in His own body on the tree, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world!" And the work of Christ did not end with His death upon the cross. As the risen and ascended One, He continues it. The Crucified is still drawing souls to Himself. He is still applying His healing blood to the wounded conscience. We do not preach a Christ who was alive and is dead; we preach the Christ who was dead and is alive. It is not the extension

of the Incarnation merely; it is the perpetuation of the crucifixion that is the vital nerve of Christianity.

But orthodoxy must not be dissevered from orthopraxy. Maclaren, of Manchester, tells us, in one of his charming volumes, that he once heard of a man who was of a very shady character, but was sound on the atonement. But what on earth is the good of being sound on the atonement if the atonement does not make you sound? Anyone who reads his New Testament or understands the essence of apostolic Christianity must understand that a mere theoretic acceptance of the atonement, unaccompanied by a penetration of the life and character of the principles of Jesus Christ, is of no value whatever. The atonement is not a mere formula for assent; it is a life principle for realization. In that we agree with Goldwin Smith. But is it not a fact that, wherever the atonement is truly received, it generates love to God, and love to man; evokes a hatred and horror of sin; and offers not only the highest incentive to self-sacrifice, but the most powerful dynamic for the life of righteousness?

To the soul that beholds the Lamb of God, and finds peace through the blood of the cross, there comes a sense of joyous relief, a consciousness of deep satisfaction, that is newness of life.

Yes, a Christianity that is merely a system of morals, and the best only of natural religions, is not worth preserving. A Christianity without a Christ Divine, an atonement vicarious, and a Bible inspired, will never carry power. A devitalized Gospel, a diluted Gospel, an attenuated Gospel, will conceive no splendid program, inspire no splendid effort. It never did produce a martyr; it never will. It never inspired a reformer, and it never will. The two religious poverties of the day, a lost sense of sin, and a lost sense of God, are simply the result of this attenuated Socinianism that is becoming so prevalent. No minister of Christ has any right to smooth off the corners of the cross. At the same time, a

Christianity that is merely orthodoxy, or an orthodoxy clasped in the dead hand of a moribund Christianity, is one of the greatest of curses. A Church that is only the custodian of the great tradition of the past, and not the expression of a forceful spiritual life; a Christian who is simply conserving a traditional creed, and not exemplifying the life of the living God, is a cumberer of the ground. A dead Church can never be the exponent of the living God, and a dead Church-man can never be the exponent of a living Church, for the test of every religious, political or educational system, after all, as Amiel says, is the man it forms (Amiel, p. 27).

(The chief works on the atonement which have been referred to are the following: Hodge, Dale, Denney, Crawford, Stalker, Van Dyke, Moberly, Clow, Simpson, Sabatier, Champion, Armour, Workman, Cunningham, Van Oosterzee, Ritschl, and Anselm.)

CHAPTER VII

THE GRACE OF GOD

BY REV. C. I. SCOFIELD, D. D.,
EDITOR "SCOFIELD REFERENCE BIBLE"

Grace is an English word used in the New Testament to translate the Greek word, *Charis,* which means "favor," without recompense or equivalent. If there is any compensatory act or payment, however slight or inadequate, it is "no more grace"—*Charis.*

When used to denote a certain attitude or act of God toward man it is therefore of the very essence of the matter that human merit or deserving is utterly excluded. In grace God acts out from Himself, toward those who have deserved, not His favor, but His wrath. In the structure of the Epistle to the Romans grace does not enter, could not enter, till a whole race, without one single exception, stands guilty and speechless before God.

Condemned by creation, the silent testimony of the universe (Rom. 1:18, 20); by wilful ignorance, the loss of a knowledge of God once universal (Rom. 1:21); by senseless idolatry (Rom. 1:22, 23); by a manner of life worse than bestial (Rom. 1:24, 27); by godless pride and cruelty (Rom. 1:28, 32); by philosophical moralizings which had no fruit in life (Rom. 2:1, 4); by consciences which can only "accuse" or seek to "excuse" but never justify (Rom. 2:5, 16); and finally by the very law in which those who have the law boast (Rom. 2:17; 3:20), "every mouth" is "stopped, and all the world becomes guilty before God."

In an absolute sense, the end of all flesh is come. Everything has been tried. Innocence, as of two unfallen creatures

in an Eden of beauty; conscience, that is, the knowledge of good and evil with responsibility to do good and eschew evil; promises, with the help of God available through prayer; law, tried on a great scale, and through centuries of forbearance, supplemented by the mighty ethical ministry of the prophets, without ever once presenting a human being righteous before God (Rom. 3:19; Gal. 3:10; Heb. 7:19; Rom. 3:10, 18; 8:3, 4); this is the Biblical picture. And it is against this dark background that grace shines out.

DEFINITION

The New Testament definitions of grace are both inclusive and exclusive. They tell us what grace *is,* but they are careful also to tell us what grace is *not.* The two great central definitions follow:

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

This is the inclusive, or affirmative, side; the negative aspect, what grace is *not,* follows:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

The Jew, who is under the law when grace comes, is under its curse (Gal. 3:10); and the Gentiles are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12).

And to this race God comes to show "the exceeding riches of His GRACE in His kindness toward US," "through CHRIST JESUS."

The other great definition of grace is: "But after that the kindness and love of God our Saviour toward man appeared"—the positive aspect; "Not by works of righteousness

which we have done, but according to His mercy He saved us"—the negative aspect.

Grace, then, characterizes the present age, as law characterized the age from Sinai to Calvary. "For the law was given by Moses, but grace and truth came by Jesus Christ." And this contrast between law as a method and grace as a method runs through the whole Biblical revelation concerning grace.

It is not, of course, meant that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. 2:17) was law, and surely grace was most sweetly manifested in the seeking, by the Lord God, of His sinning creatures, and in His clothing them with coats of skins (Gen. 3:21)—a beautiful type of Christ "made unto us . . . righteousness" (1 Cor. 1:30). Law, in the sense of *some* revelation of God's will, and grace, in the sense of *some* revelation of God's goodness, have always existed, and to this Scripture abundantly testifies. But "the law" as an inflexible rule of life was given by Moses, and, from Sinai to Calvary, dominates, characterizes, the time; just as grace dominates, or gives its peculiar character to, the dispensation which begins at Calvary, and has its predicted termination in the rapture of the Church.

LAW AND GRACE DIVERSE

It is, however, of the most vital moment to observe that Scripture never, in any dispensation, mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting, and requiring (Ex. 20:1, 17); grace is God beseeching, and bestowing (2 Cor. 5:18, 21). Law is a ministry of condemnation (Rom. 3:19); grace, of forgiveness (Eph. 1:7). Law curses (Gal. 3:10); grace redeems from that curse (Gal. 3:1). Law

kills (Rom. 7:9, 11); grace makes alive (John 10:10). Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God (Ex. 20:18, 19); grace makes guilty man nigh to God (Eph. 2:13). Law says, "An eye for an eye, and a tooth for a tooth" (Ex. 21:24); grace says, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). Laws says, "Hate thine enemy;" grace, "Love your enemies, bless them that despitefully use you." Law says, do and live (Luke 10:26, 28); grace, believe and live (John 5:24). Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man (Phil. 3:4, 9); grace freely justifies the worst (Luke 23:24; Rom. 5:5; 1 Tim. 1:15; 1 Cor. 6:9, 11). Law is a system of probation; grace, of favor. Law stones an adulteress (Deut. 22:21); grace says, "Neither do I condemn thee" (John 8:1, 11). Under law the sheep dies for the shepherd; under grace the shepherd dies for the sheep (John 10:11).

The relation to each other of these diverse principles, law and grace, troubled the apostolic church. The first controversy concerned the ceremonial law. It was the contention of the legalists that converts from among the Gentiles could not be saved unless circumcised "after the manner of Moses" (Acts 15:1). This demand was enlarged when the "apostles and elders" had come together at Jerusalem to settle that controversy (Acts 15:5, 6). The demand then made put in issue not circumcision merely, or the ceremonial law, but the whole Mosaic system. "That it was needful to circumcise them, *and to command them to keep the law of Moses*" (Acts 15:6).

The decision of the council, as "it seemed good to the Holy Ghost," negatived both demands, and the new law of love was invoked that Gentile converts should abstain from things especially offensive to Jewish believers (Acts 15:28, 29).

But the confusion of these two diverse principles did not end with the decision of the council. The controversy continued, and six years later the Holy Spirit, by the Apostle Paul, launched against the legalistic teachers from Jerusalem the crushing thunderbolt of the Epistle to the churches in Galatia.

In this great letter every phase of the question of the respective spheres of law and of grace comes up for discussion and final, authoritative decision.

The Apostle had called the Galatians into the *grace* of Christ (Gal. 1:6). Now grace means unmerited, unrecompensed favor. It is essential to get this clear. Add never so slight an admixture of law-works, as circumcision, or law effort, as of obedience to commandments, and "grace is no more grace" (Rom. 11:6). So absolutely is this true, that grace cannot even begin with us until the law has reduced us to speechless guilt (Rom. 3:19). So long as there is the slightest question of utter guilt, utter helplessness, there is no place for grace. If I am not, indeed, quite so good as I ought to be, but yet quite too good for hell, I am not an object for the grace of God, but for the illuminating and convicting and death-dealing work of His law.

The law is "just" (Rom. 7:12), and therefore heartily approves goodness, and unsparingly condemns badness; but, save Jesus of Nazareth, the law never saw a man righteous through obedience. Grace, on the contrary, is not looking for good men whom it may approve, for it is not grace, but mere justice, to approve goodness, but it is looking for condemned, guilty, speechless and helpless men whom it may save through faith, sanctify and glorify.

Into grace, then, Paul had called the Galatians. What (1:6) was his controversy with them? Just this: they were "removed" from the *grace* of Christ into "another gospel," though he is swift to add, "which is not another" (Gal. 1:7).

There could not be another "gospel." Change, modify, the grace of Christ by the smallest degree, and you no longer have a gospel. A gospel is "glad tidings"; and the law is not glad tidings. "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God" (Rom. 3:19), and surely that is no good news. The law, then, has but one language; it pronounces " all the world"—"good", bad, and "goody-good"—"guilty".

But you say: What is a simple child of God, who knows no theology, to do? Just this: to remember that any so-called gospel which is not pure unadulterated grace is "another" gospel. If it proposes, under whatever specious guise, to win favor of God by works, or goodness, or "character," or anything else which man can do, it is spurious. That is the unfailing test.

But it is more than spurious, it is accursed—or rather the preachers of it are (Gal. 1:8, 9). It is not man who says that, but the Spirit of God who says it by His apostle. This is unspeakably solemn. Not the denial of the Gospel even, is so awfully serious as to pervert the Gospel. Oh, that God may give His people in this day power to discriminate, to distinguish things which differ. Alas, it is discernment which seems so painfully wanting.

If a preacher is cultured, gentle, earnest, intellectual, and broadly tolerant, the sheep of God run after him. He, of course, speaks beautifully about Christ, and uses the old words—redemption, the cross, even sacrifice and atonement—but what is his *Gospel?* That is the crucial question. Is salvation, perfect, entire, eternal,—justification, sanctification, glory,—the alone work of Christ, and the free gift of God to faith alone? Or does he say: (Dr. Abbott) "Character is salvation," even though he may add that Christ "helps" to form the character?

THE THREE ERRORS

In the Epistle to the Galatians the Holy Spirit through Paul meets and answers the three great errors into which in different degrees, theological systems have fallen.

The course of this demonstration is like the resistless march of an armed host. Nothing can stand before it. The reasonings of ancient and modern legalists are scattered like the chaff of the summer threshing floor.

We have, most of us, been reared and now live under the influence of Galatianism. Protestant theology, alas, is for the most part, thoroughly Galatianized, in that neither law nor grace are given their distinct and separated places, as in the counsels of God, but are mingled together in one incoherent system. The law is no longer, as in the Divine intent, a ministration of death (2 Cor. 3:7), of cursing (Gal. 3:10), of conviction (Rom. 3:19), because we are taught that we must try to keep it, and that by Divine help we may. Nor, on the other hand, does grace bring us blessed deliverance from the dominion of sin, for we are kept under the law as a rule of life despite the plain declaration, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

THE FIRST ERROR

The Spirit first meets the contention that justification is partly by law-works and partly by faith through grace (Gal. 2:5 to 3:24).

The steps are:

1. Even the Jews, who are not like the Gentiles, hopeless, "and without God in the world" (Eph. 2:12), but already in covenant relations with God, even they, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:15, 16), have believed; "for by the works of the law shall no flesh be justified."

2. The law has executed its sentence upon the believer (Gal. 2:19); death has freed him. Identified with Christ's death by faith, he, in the reckoning of God, died with Christ (Rom. 6:3-10; 7:4).

3. But righteousness is by faith, not by law (Gal. 2:21).

4. The Holy Spirit is given to faith, not law-works (Gal. 3:1-9).

5. "As many as are of the works of the law are under the curse"—and the reason is given: "Cursed is every one that *continueth* not in *all things* which are written in the book of the law *to do* them" (Gal. 3:10). The law, then, cannot "help", but can only do its great and necessary work of condemnation (Rom. 3:19, 20; 2 Cor. 3:7, 9; Gal. 3:19; James 2:10).

Elsewhere (Rom. 5:1-5) the Spirit, by the same Apostle, sums up the results of justification by faith with every semblance of human merit carefully excluded. Grace, through faith in Jesus Christ, has brought the believer into *peace with God,* a *standing in grace,* and assured *hope of glory.* Tribulation can but serve to develop in him new graces. The very *love* that saved him through grace now fills his heart; the *Holy Spirit* is given him, and he *joys in God.* And all by grace, through faith!

THE SECOND ERROR

The Spirit next meets and refutes the second great error concerning the relations of law and grace—the notion that the believer, though assuredly justified by faith through grace wholly without law-works, is, after justification, put under law as a rule of life.

This is the current form of the Galatian error. From Luther down, Protestantism has consistently held to justification by faith through grace. Most inconsistently Protestant theology has held to the second form of Galatianism.

An entire section of the Epistle to the Romans, and two chapters of Galatians are devoted to the refutation of this error, and to the setting forth of the true rule of the believer's life. Romans 6, 7, 8, and Galatians 4 and 5, set forth the new Gospel of the believer's standing in grace.

Rom. 6:14 states the new principle: "For sin shall not have dominion over you: for ye are not under the law, but under grace." The Apostle is not here speaking of the justification of a sinner, but of the deliverance of a saint from the dominion of indwelling sin.

In Galatians, after showing that the law had been to the Jew like the pedagogue in a Greek or Roman household, a ruler of children in their nonage (Gal. 3:23, 24) the Apostle says explicitly (ver. 25), "But after that faith has come, we are no longer under a schoolmaster" (pedagogue).

No evasion is possible here. The pedagogue is the law (3:24); faith justifies; but the faith which justifies also ends the rule of the pedagogue. Modern theology says that after justification we are under the pedagogue. Here is a clear issue, an absolute contradiction between the Word of God and theology. Which do you side with?

Equally futile is the timorous gloss that this whole profound discussion in Romans and Galatians relates to the ceremonial law. No Gentile *could* observe the ceremonial law. Even the Jews, since the destruction of the temple, A. D. 70, have not found it possible to keep the ceremonial law except in a few particulars of diet. It is not the ceremonial law which says, "Thou shalt not covet" (*comp.* Rom. 7:7-9).

The believer is separated by death and resurrection from Mosaism (Rom. 6:3-15; 7:1-6; Gal. 4:19-31). The fact remains immutable that to God he is, as to the law, an executed criminal. Justice has been completely vindicated, and it is no longer possible even to bring an accusation against him (Rom. 8:33, 34).

It is not possible to know Gospel liberty, or Gospel holiness, until this great fundamental truth is clearly, bravely grasped. One may be a Christian and a worthy and useful man, and be still under bondage to the law, but one can never have deliverance from the dominion of sin, nor know the true blessedness and rest of the Gospel and remain under the law. Therefore, once more, note that it is death which has broken the connection between the believer and the law. "The law hath dominion over a man as long as he liveth" (Rom. 7:1). "But now we are delivered from the law, that being dead wherein we were held" (Rom. 7:6). Nothing can be clearer.

But I hasten to add that there is a mere carnal and fleshly way of looking at our deliverance from the law, which is most unscriptural, and I am persuaded, most dishonoring to God. It consists in rejoicing in a supposed deliverance from the principle of Divine authority over the life—a deliverance into mere self-will and lawlessness.

The true ground of rejoicing is quite other than this. The truth is, a Christian may get on after a sort under law as a rule of life. Not apprehending that the law is anything more than an ideal, he feels a kind of pious complacency in "consenting unto the law that it is good," and more or less languidly hoping that in the future he may succeed better in keeping it than in the past. So treated, the law is wholly robbed of its terror. Like a sword carefully fastened in its scabbard, the law no longer cuts into the conscience. It is forgotten that the law offers absolutely but two alternatives—exact obedience, always, in all things, or a curse. There is no third voice. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10; James 2:10). The law has but one voice: "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may

become guilty before God" (Rom. 3:19). The law, in other words, never says: "Try to do better next time." Of this the antinomian legalist seems entirely unaware.

THE TRUE CHRISTIAN LIFE

And now we are ready to turn from the negative to the positive side to the secret of a holy and victorious walk under grace.

We shall find the principle and the power of that walk defined in Galatians 5:16-24. The principle of the walk is briefly stated:

"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (5:16).

The Spirit is shown in Galatians in a threefold way. First, He is received by the hearing of faith (3:2). When the Galatians believed they received the Spirit. To what end? The legalists make little of the Spirit. Though they talk much of "power" in connection with the Spirit, it is power for service which chiefly occupies them. Of His sovereign rights, of His blessed enabling in the inner life, there is scant apprehension. But it is precisely there that the Biblical emphasis falls. In Romans, for example, the Spirit is not even mentioned until we have a justified sinner trying to keep the law, utterly defeated in that attempt by the flesh, the "law in his members," and crying out, not for *help,* but for *deliverance* (Rom. 7:15-24). Then the Spirit is brought in with, Oh, what marvelous results! "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Not the Apostle's effort under the law, nor even the Spirit's help in that effort, but the might of the indwelling Spirit alone, breaks the power of indwelling sin (Gal. 5:16-18).

You ask, and necessarily at this point, what is it to walk in the Spirit? The answer is in Gal. 5:18: "If ye be led of

the Spirit." But how else may we be led of Him save by yieldedness to His sway?

There is a wonderful sensitiveness in the blessed Spirit's love. He will not act in and over our lives by way of almightiness, forcing us into conformity. That is why "yield" is the great word of Romans 6, where it is expressly said that we are not under the law, but under grace.

The results of walking in the Spirit are twofold, negative and positive. Walking in the Spirit we shall not fulfill the lusts of the flesh (Gal. 5:16). The "flesh" here is the exact equivalent of "sin" in Romans 6:14, "Sin shall not have dominion over you."

And the reason is immediately given (5:17). The Spirit and the flesh are contrary, and the Spirit is greater and mightier than the flesh. Deliverance comes, not by self-effort under the law—that is Romans 7—but by the omnipotent Spirit, who Himself is contrary to the flesh (Gal. 6:7), and who brings the yielded believer into the experience of Romans 8.

CHAPTER VIII

SALVATION BY GRACE

BY REV. THOMAS SPURGEON,
LONDON, ENGLAND

WHAT IS "GRACE"?

Once upon a time, I met, on board an Australian liner, an aged man of genial temperament, and of sound and extensive learning. He managed to dwell in well-nigh perpetual sunshine, for he followed the sun round the globe year after year, and he was himself so sunny that the passengers made friends with him, and sought information from him. It fell out that a discussion having arisen as to what "Grace" was, someone said, "Let us ask 'The Walking Encyclopœdia'; *he* will be sure to know." So to him they went with their inquiry as to the meaning of the theological term, "Grace." They returned woefully disappointed, for all he could say was, "I confess that I don't understand it." At the same time he volunteered the following extraordinary statement: "I don't think that they understand it either who so often speak of it." Like the medical man of whom the Rev. T. Phillips told in his Baptist World Congress sermon who said of Grace, "It is utterly meaningless to me," this well-read traveller comprehended it not. Some among us were hardly astonished at this, but it did occur to us that he might have allowed that it was just possible that on this particular theme, at all events, some less learned folk might be more enlightened than himself. Now, it chanced that on that same vessel there was a Christian seaman, who, if he could not have given a concise and adequate definition of "Grace," nevertheless knew perfectly well its significance, and would have said, "Ay, ay, sir; that's it,"

with bounding heart and beaming face, if one had suggested that "Grace is God's free, unmerited favor, graciously bestowed upon the unworthy and sinful." And if Mr. Phillips himself had been on board, and had preached his Congress sermon there, and had declared that "Grace is something in God which is at the heart of all His redeeming activities, the downward stoop and reach of God, God bending from the heights of His majesty, to touch and grasp our insignificance and poverty," the weather-beaten face would have beamed again, and the converted sailor-man would have said within himself, "Oh, to Grace how great a debtor, daily I'm constrained to be."

Verily, the world through its wisdom knows not God. The true meaning of "Grace" is hidden from the wise and prudent, and is revealed to babes. "Cottage dames" are often wiser as to the deep things of God than savants and scientists. Our learned traveller dwelt in perpetual sunshine, but he was not able from experience to say, "God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Dr. Dale, long years ago, lamented that the word "Grace" was becoming disused. It has, alas! been used a great deal less since then. His own definition of "Grace" is worth remembering: "Grace is love which passes beyond all claims to love. It is love which after fulfilling the obligations imposed by law, has an unexhausted wealth of kindness." And here is Dr. Maclaren's: "Grace—what is that? The word means, first, love in exercise to those who are below the lover, or who deserve something else; stooping love that condescends, and patient love that forgives. Then it means the gifts which such love bestows; and then it means the effect of these gifts in the beauties of character and conduct developed in the receivers."

Dr. Jowett puts the matter strikingly: "Grace is energy. Grace is love-energy. Grace is a redeeming love-energy ministering to the unlovely, and endowing the unlovely with its

own loveliness." Shall we hear Dr. Alexander Whyte hereupon? "Grace means favor, mercy, pardon. Grace and love are essentially the same, only Grace is love manifesting itself and operating under certain conditions, and adapting itself to certain circumstances. As, for instance, love has no limit or law such as Grace has. Love may exist between equals, or it may rise to those above us, or flow down to those in any way beneath us. But Grace, from its nature, has only one direction it can take. GRACE ALWAYS FLOWS DOWN. Grace is love indeed, but it is love to creatures humbling itself. A king's love to his equals, or to his own royal house, is love; but his love to his subjects is called grace. And thus it is that God's love to sinners is always called GRACE in the Scriptures. It is love indeed, but it is love to creatures, and to creatures who do not deserve His love. And therefore all He does for us in Christ, and all that is disclosed to us of His goodwill in the Gospel, is called Grace."

IS "GRACE" DEFINABLE?

Delightful as these definitions are, we are conscious that the half has not been told. Oh! the exceeding riches of His grace. Whereunto shall we liken the mercy of God, or with what comparison shall we compare it? It defies definition, and beggars description. This is hardly to be wondered at, for it is so Divine. There are some things of earth to which no human pen or brush has done justice—storms, rainbows, cataracts, sunsets, icebergs, snowflakes, dewdrops, the wings that wanton among summer flowers. Because God made them, man fails to describe them. Who, then, shall tell forth fully that which God has and is? The definition we have quoted from Dr. Jowett is worthy of his great reputation, yet he himself confesses that "Grace" is indefinable. Thus choicely he puts it: "Some minister of the Cross, toiling in great loneliness, among a scattered and primitive people, and on the very fringe of dark primeval forests, sent me a little sample

of his vast and wealthy environment. It was a bright and gaily colored wing of a native bird. The color and life of trackless leagues sampled within the confines of an envelope! And when we have made a compact little phrase to enshrine the secret of Grace, I feel that however fair and radiant it may be, we have only got a wing of a native bird, and bewildering stretches of wealth are untouched and unrevealed. No, we cannot define it."

DESIRE FOR SALVATION

It cannot be pretended that all men desire to be saved. Would to God that it were so! A lack of the sense of sin is still the most perilous omen of today, as Mr. Gladstone declared it was in his time. Were he now alive, he would, we believe, repeat those portentous words with added emphasis, for this lack—this fatal lack—is approved and fostered by certain of those whose solemn endeavor it should be to prevent and condemn it. A fatal lack it assuredly is, for if a sense of sin be absent, what hope is there of a longing for salvation, of a cry for mercy, or of appreciation of a Saviour? So long as men imagine themselves to be potential Christs, there is little likelihood that they will be sufficiently discontent with self to look away to Jesus, or, indeed, to suppose that they are other than rich and increased in goods and in need of nothing. No, no; all men do not desiderate salvation, though we sometimes think that there has come to all men at some time or other, before the process of hardening was complete, some conscience of sin, some apprehension as to the future, some longings, faint and fitful it may be, to be right with God, and assured of heaven. There is, moreover, a much larger number than we suppose of really anxious souls. Deep desire is often hidden under a cloak of unconcern, and there is sometimes a breaking heart under a brazen breast. In addition to, and partly in consequence of, this lack of a sense of sin, there is much misconception as to the nature of

salvation, and the way to secure it. It is even possible to entertain some true conception of sin, and of salvation, without comprehending, or, at all events, without submitting to God's method of salvation. One may realize that to be saved from sin is to overcome its power as well as to escape its penalty, and yet suppose that this is not impossible to fallen men by way of profound penitence, radical reformation, and precise piety.

RIGHTEOUSNESS IS ESSENTIAL

One thing is evident—righteousness is essential. But what must be the nature and quality of that righteousness, and how and whence is it to be obtained? Shall it be home-made, or shall it be of God and from above? Shall I go about to establish my own, or shall I subject myself to God's? Shall salvation be of works, or by faith? Is Christ to be a Substitute for the sinner, or will the sinner be a substitute for the Saviour? Shall the altar smell of sacrifice, God-appointed and God-provided, or will we prefer to deck it with flowers that wither and with fruits that shrivel, howsoever fair they seem at first? Is personal goodness, or is God's grace, as revealed in Jesus Christ, to bring us to the world where all is well? The one is a ladder that we ourselves set up, and painfully ascend; the other is an elevator which God provides, into which, indeed, we pass by penitential faith, but with which the lifting power is God's alone. Salvation by works is the choice of the Pharisee, salvation by Grace is the hope of the Publican.

ONE OR OTHER

Nor can these two principles be combined. They are totally distinct; nay, more, they are at variance the one with the other. A blend of the two is impossible. "If it is by grace, it is no more of works; otherwise grace is no more grace." One cannot merit mercy. This field must not be

sown with mingled seed. The ox of mercy and the ass of merit must not be yoked together; indeed, they cannot be; they are too unequal. No linsey-woolsey garment can we weave of works and grace. As Hart quaintly puts it:

"Everything we do we sin in,
Chosen Jews
Must not use
Woollen mixt with linen."

So the choice must be made between these two ways to heaven. The great question still is, "How can man be just with God?" and it appears that he must either himself be essentially and perfectly holy, or he must, by some means, acquire a justness which will bear the scrutiny of Omniscience, and pass muster in the High Court of Heaven.

WHAT SAYS THE BOOK?

What has the Word of God to say about this all-important matter? It declares most plainly that all have sinned, that sin is exceeding sinful, that retribution follows iniquity as the cart-wheel follows the footprints of the ox that draws it, that none can make his hands clean or renew his own heart. It tells us also that God, in His infinite mercy, has devised a way of salvation, and that none but Jesus can do helpless sinners good. Behold the bleeding victims and the smoking altars of the old dispensation! They speak of sin that needed to be put away, and they foreshadowed a sacrifice of nobler name and richer blood than they, the only Sacrifice which can make the comers thereunto perfect. Hearken to David as he cries: "Enter not into judgment with Thy servant, for in Thy sight shall no flesh living be justified."

The prophets tell the selfsame tale. "By the knowledge of him shall My righteous Servant justify many, for he shall bear their iniquities" (Isa. 53:11). Then there is the wonderful word which broke the fetters that were on Luther's

soul as he climbed the holy staircase on his knees: "The just shall live by faith."

The Apostles bear similar witness. Peter tells of Jesus of Nazareth, and declares, "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12, R. V.).

Paul is insistent on justification by faith alone. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. 3:20). "By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8 and 9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:5, 6, 7). (See also Gal. 3:11, Phil. 3:8 and 9, Acts 13:39, and 2 Tim. 1:9.)

NO THOROUGHFARE

What need have we of further witness? It is evident that the way of Works is closed. Athwart the narrow track have fallen the Tree of Life and the broken tables of the Law, and God has affixed a notice there, large and legible, so that he who reads may run into a better path—NO THOROUGHFARE! It is given "By Order," and the King's red seal is on it; therefore doth it stand fast for ever. Levitical instructions, Davidic confessions, Prophetic and Apostolic declarations are all the voice of the Lord—the voice that breaketh the cedars of Lebanon and strippeth the forests bare—declaring that salvation is by Grace alone.

THE VERDICT OF HISTORY

The history of man is the history of sin. It is one long, lurid record of fall and failure. Adam had the best opportun-

ity of all. The law was fragmentary and rudimental then. There was but one command—a solitary test. But it was one too many for our first parents. Later, the flood-swept world was soon defiled again. Later still, there came a law to Israel, holy and just and good. Did they obey? Let the carcasses that strew the wilderness bear witness. Is there a perfect life in all Time's annals? The Pharisees were pre-eminent as professional religionists, yet Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." They, as it were, traveled in an express train, and, of course, first-class, but *it was the wrong train!* Saul of Tarsus was a Pharisee of the Pharisees, and he was no hypocrite, mind you, but he, too, was on the wrong track, till he changed trains at Damascus Junction. There, he relinquished all confidence in the flesh, and thenceforth exclaimed: "What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith."

GRACE, NOT GRACES

Personal experience bears similar testimony. Our own graces can never satisfy as does God's Grace. He who is not far from the kingdom, nevertheless inquires, "What lack I yet?" One might as well think to lift himself by hauling at his boots, as expect to win heaven by the deeds of the law. The fact is, that fallen human nature is incapable of perfectly keeping the perfect law of God. It is well when this is understood and humbly acknowledged; it may be the dawn of better things, even as it was with one of whom I have heard,

who was brought to Christ by the Spirit's application of the words, "The heart is deceitful above all things, and desperately wicked." Who can bring a clean thing out of an unclean? Gulliver tells of a man who had been eight years upon a process of extracting sunbeams out of cucumbers. The sunbeams were to be put in phials hermetically sealed, and let out to warm the air in inclement weather. This was folly indeed, but it is even more ridiculous to think of extracting righteousness from a depraved heart. "They that are in the flesh cannot please God." That was good advice given to a seeker: "You'll never know peace till you give up looking at self, and let all your graces go for nothing." The black devil of unrighteousness has slain its thousands, but the white devil of self-righteousness hath slain its tens of thousands. Salvation is by Grace, not by graces. Sound aloud this truth, for it is glad tidings, for all save Pharisees. They, indeed, prefer another Gospel, which is not another, and a modern one which is as old as Cain's offering. Their watchword is, "Believe in yourself," but for those who have seen themselves as God sees them, for such as can by no means lift up themselves, who are shut up under sin, and condemned already, oh! for these, this is summer news, in truth. If salvation is by Grace, the graceless may be saved, prodigals may venture home, the vilest may be cleansed. Ah! yes, and there is a sense in which the guiltier, the better. Then is there less fear of the intrusion of other trust, and the glory gotten to God's Grace is greater. I do perceive that if salvation be by works, then can none be saved. Equally sure am I that if salvation be by Grace, none need be lost, for it is omnipotent, and greatly rejoiceth to be tested to the full. I read this sentence in a riveter's shop-window the other day: "No article can be broken beyond repair—*the more it is smashed the better we like it*," and I said within myself: "Thus it is with the Grace of God, and long as I live I will tell poor sinners so."

As for the proud Pharisee, "God grant him grace to groan."

WHAT SAITH THE CROSS?

Grace and atonement go hand in hand. Dr. Adolph Saphir has well said: "The world does not know what grace is. Grace is not pity; grace is not indulgence nor leniency; grace is not long-suffering. Grace is as infinite an attribute of God as is His power, and as is His wisdom. Grace manifests itself in righteousness, Grace has a righteousness which is based upon atonement or substitution, and through the whole Scripture there run the golden thread of grace and the scarlet thread of atonement, which together reveal to us, for man, a righteousness that comes down from heaven." The fact that Christ has died, a Sacrifice for sin, surely settles the question as to whether salvation is or is not by Grace. "If righteousness is through the law, then Christ died for nought." Yon great Sacrifice were worse than waste, if man can save himself. They who think to be saved through works of the flesh make void the grace of God. The unspeakable gift had never been donated; the substitutionary sacrifice had never been offered, had any other way been possible. Calvary says, more plainly than anything else, "Salvation is of the Lord." Away, ye merit-mongers from the Cross, where "the sword of Justice is scabbarded in the jeweled sheath of Grace." Penances, and pieties, and performances are less than vanity in view of the "unknown sufferings" of the spotless Lamb of God. It is impossible for self-righteousness to thrive on the slopes of the hill called Calvary.

> "Oh bring no price; God's grace is free
> To Paul, to Magdalene, to me!"

ALL OF GRACE

Salvation, then, is necessarily all of Grace. Man's fall is so complete, God's justice is so inexorable, heaven is so holy,

that nothing short of Omnipotent love can lift the sinner, magnify the law which he has mutilated, and make him pure enough to dwell in Light. The thought of saving sinners is God's, born in the secret places of His great loving heart. "Grace first contrived the way to save rebellious man." The accomplishment of the wondrous plan reveals God's Grace throughout. He sent His Son to be the Saviour of the World. He freely delivered Him up for us all. He acknowledged Him in His humiliation as His beloved Son, but forsook Him on the tree, because He was made sin for us. Moreover, He brought again from the dead our Lord Jesus, that great Shepherd of the sheep, and enthroned Him at the right hand of the Majesty on high. There followed the shedding forth of the Spirit to convict the world of sin, and of righteousness, and of judgment. Here is grace at every turn.

"THROUGH FAITH"

A work of Grace, too, has been effected in each believing heart. We are not saved merely because Christ died. The good news would be to us as rain upon Sahara, did not Grace incline to penitence and prayer and faith.

> "Grace taught my soul to pray,
> And made my eyes o'erflow."

Salvation by grace is appropriated by faith. Grace is the fountain, but faith is the channel. Grace is the life-line, but faith is the hand that clutches it. And, thoroughly and finally to exclude all boasting, it is declared that the salvation and the faith are both the gift of God. "And that not of yourselves, it is the gift of God." That salvation is God's gift is evident. "The gift of God is eternal life through Christ." "The free gift," "The gift of grace," "The gift of righteousness"—these phrases determine the fact that salvation is itself a Divine present to man. "Salvation," cried C. H. Spurgeon

in the great congregation, "is *everything for nothing!*—Christ free!—Pardon free!—Heaven free!" Thanks be to God for a gratuitous salvation!

But is faith, also, the gift of God? Assuredly it is, if only because it is one of the most precious faculties of the human heart. What have we that we have not received? But faith in Christ is, in a very special sense, a Divine gift. "Not that something is given us which is different from absolute trust as exercised in other cases, but that such trust is divinely guided and fixed upon the right object. Gracious manifestations of the soul's need, and of the Lord's glory, prevail upon the will to repose trust upon that object." To trust is natural, but to trust Christ, rather than self, or ceremonies, is supernatural—it is the gift of God. Moreover, faith, to be worthy of the name, must not be dry-eyed, and who can melt the heart and turn the flint into a fountain of waters but the God of all Grace?

"The Grace that made me feel my sin,
It taught me to believe;
Then, in believing, peace I found,
And now I live, I live."

Nor is it to be supposed that Grace has done with us as soon as we have believed. The mighty call of Grace that results in our awakening is but the beginning of good things. Grace keeps us to the end. It will not let us go. It is the morning and the evening star of Christian experience. It puts us *in* the way, helps us *by* the way, and takes us *all* the way!

"LEST ANY MAN SHOULD BOAST"

It is difficult to imagine by what other process salvation could have been secured, consistently with God's honor. Suppose, for a moment, that salvation by works were a possible alternative. Boasting, so far from being excluded, would be invited. Man would boast *in prospect.* How proud he would

be of his purposes and hopes. On such a task as this, he would embark with bands playing and colors flying. There would be credit and eclat from the first. Alas! vain man; this can only end disastrously. Thou art building on the sand. This is not of God, and must therefore come to naught. The Divine Spirit humbles men to conviction and deep repentance; He never prompts to self-righteousness and pride; as Hart's simple stanza has it:

> "He never moves a man to say,
> 'Thank God, I am so good,'
> But turns his eye another way—
> To Jesus and His blood."

He would boast *in progress.* How his meanest achievement would elate him? What crowing there would be over the slightest advance! There would be no need for indebtedness to God. The new birth, the cleansing blood, the converting Spirit—what call for these? The self-made man, they say, worships his creator, and the self-righteous man adores his saviour, that is to say, himself. While the Pharisee is bragging of what he *does,* the publican mourns over what he *is.* Because his heart smites him, he smites his heart; he cannot look up, for he has looked within, but because he cries for mercy he is justified. This is as God would have it, for He hath said: "My glory will I not give unto another."

He would boast *when perfect.* If real peace and lasting joy could come to him, he would boast anew. "I have made my heart clean, and washed my hands in innocency," he would cry. There would be no room for God, and for His sovereign claim to the whole praise of our salvation. Instead of the sweet chiming of the bells of St. Saviour's, "I forgave thee—I forgave thee—I forgave thee all that debt," we should be deafened with the hoarse brass of every man's own trumpet blaring about the good—some will even dare to say, the God—that is in all.

I know which music I prefer. Since first I hearkened to that pardoning word, like bells at evening pealing, my soul has scorned all other strains. Ring on, ring on, sweet bells!

Again, he would boast *in Paradise.* Think of it! Heaven as it is, is full of perfect praise to God. Its every song is in honor of Father, Son, or Spirit. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever." That is the chorus of the skies, the sweet refrain of the everlasting song. "Worthy is the Lamb," they cry, and again they say, "Hallelujah!"

But were salvation by works instead of by Grace, the songs would be in praise of man. Each would laud his fellow or himself, and eternity would be spent in recounting personal virtues and victories. Oh! what a tiresome eternity that would be.

Ah! it is better as it is, with the Lamb in the midst of the throne, and the harps all tuned to Jesus' praise. There will be no self-admiration there, and, consequently, no comparisons and no rivalry, unless, indeed, we vie one with the other as to who shall honor Grace the most. The motto of each will be, "He that glorieth, let him glory in the Lord." As McCheyne puts it, we shall be "dressed in beauty *not our own.*" *That* is the beauty of it!

So, salvation is of Grace, and of Grace alone. God will have no man boasting, and boast he assuredly would, were he saved, even in part, by the works of his own hands. It is admittedly a humbling doctrine. We wonder not that it is not popular. Truth seldom is. "Truth is unwelcome, however Divine." But is it not well to be humbled? We are not disposed to favor any teaching which be-littles God, or magnifies man. It has been well and truly said that "the man who

has been snatched from helplessness and despair by unmerited grace, will never forget to carry himself as a forgiven man." (Rev. T. Phillips.) He will not fail to look back to the rock whence he was hewn, and to the hole of the pit whence he was digged. Gipsy Smith keeps the hedge row at the foot of his Cambridge garden that he may enjoy uninterrupted view of the Common on which his father's tent was pitched, and whence he used to sally forth as a young timber-merchant. (He sold clothes-pegs, you remember.) We love him for this. Lifted to honor and usefulness by Grace, he gives God the praise. Grace Divine makes gracious men. Good works and graces are by no means excluded from believers' lives. They are the product of gratuitous salvation, the evidence of saving faith, the acknowledgment of grateful hearts. The Grace-saved sinner works out the salvation that has been wrought in him. He is his Saviour's willing bond-slave. He cannot be content with triumphing in Christ's grace; he must grace His triumph, too. It is with him as it is with the inhabitants of the city of Bath, who record their appreciation of its healing waters on a tablet inscribed as follows:

"These healing waters have flowed on from time immemorial,
Their virtue unimpaired, their heat undiminished,
Their volume unabated; they explain the origin,
Account for the progress, and demand the gratitude
Of the City of Bath."

The analogy is nearly perfect. God's grace may well be likened to flowing waters, to streams hot and health-giving, to streams that never cool nor fail. Moreover, "'they account for our origin and progress," that is, we owe our spiritual being and well-being to them. And as for demanding gratitude—well, "Streams of mercy never ceasing call for songs of loudest praise."

Oh, let us preach up Grace, even if it be not graciously received. "If the people don't like the doctrine of Grace,"

said C. H. Spurgeon, "give them the more of it." Not what they want, but what they need we must supply. If the age is pleasure-loving, unbelieving, self-satisfied, the more call for faithful testimony as to the nature of sin, God's attitude towards it, and the terms on which He offers salvation. We must aim the more at heart and conscience. We must seek to arouse and even alarm the sinner, while we invite as wooingly as ever to the one Mediator. A full-orbed Gospel treats alike of abounding sin, and of much more abounding Grace.

Surely Dr. Watts sang truly when he pictured the ransomed recounting their experiences of Grace:

> "Then all the chosen seed
> Shall meet around the throne,
> Shall bless the conduct of His grace,
> And make His glories known."

To me it has been what the same poet calls "a drop of heaven," to review God's plan for my salvation, and to try to set it forth. Toward the stout ships that have carried me across the seas I have ever cherished a grateful feeling. How much more do I love the good ship of Grace that has borne me thus far on my way to the Fair Havens. An unusual opportunity was once offered me of viewing the vessel on which I was a passenger, before the voyage was quite complete. After nearly three months in a sailing ship, we were greeted by a harbor tug, whose master doubtless hoped for the task of towing us into port. There was, however, a favorable breeze which, though light, promised to hold steady. So the tug's services were declined. Anxious to earn an honest penny, her master ranged alongside the clipper, and transshipped such passengers as cared to get a view from another deck of the good ship that had brought them some fifteen thousand miles. You may be sure that I was one of these. A delightful experience it was to draw away from our floating home, to mark her graceful lines, her towering masts, her

tapering yards, her swelling sails—the white wave curling at her fore-foot, and the green wake winding astern. From our new view-point items that had grown familiar were invested with fresh interest. There was the wheel to which we had seen six seamen lashed in time of storm, and there the binnacle, whose sheltered compass had been so constantly studied since the start, and there the chart-house with its treasures of wisdom, and yonder the huge-fluked anchors, and over all the network of ropes—a tangle to the uninitiated. Even the smoke from the galley fire inspired respect, as we remembered the many meals that appetites, sharpened by the keen air of the Southern Seas, had demolished. And yonder is the port of one's own cabin! What marvelous things had been viewed through that narrow peephole, and what sweet sleep had been enjoyed beneath it, "rocked in the cradle of the deep." Oh! it was a brave sight, that full-rigged ship,so long our ocean home, which, despite contrary winds and cross-currents, and terrifying gales and tantalizing calms, had half compassed the globe, and had brought her numerous passengers and valuable freight across the trackless leagues in safety. Do you wonder that we cheered the staunch vessel, and her skilful commander, and the ship's company again and again? I can hear the echoes of those hurrahs today. Do you wonder that we gave thanks for a prosperous voyage by the will of God, and presently stepped back from the tug-boat to the ship without question that what remained of the journey would be soon and successfully accomplished?

Let me apply this incident. The good ship is FREE GRACE, and I have taken my readers aboard my tug-boat to give them opportunity to view the means by which they have already come so near—(*how* near we know not)—to the Haven under the hill. We have sailed around about her, and told the towering masts thereof, and marked well her bulwarks. We have seen the breath of God filling her sails

brightened by the smile of His love. We have noted the scarlet thread in all her rigging, and the crimson flag flying at the fore. We have seen at the stern the wheel of God's sovereignty by which the great ship is turned whithersoever the Governor listeth, and on the prow the sinner's sheet-anchor: "Him that cometh unto Me, I will in no wise cast out." The chart-house is the Word, and the compass is the Spirit, and there are well-plenished store-rooms, and spacious saloons, and never-to-be-forgotten chambers wherein He has given His beloved precious things in sleep, and outlooks whence they have seen His wonders in the deep. Through stress of storm and through dreary doldrums; through leagues of entangling weed, and past many a chilling and perilous iceberg, with varying speed and zigzag course, and changing clime, FREE GRACE has brought us hitherto. We have, perchance, a few more leagues to cover. We may even stand off and on a while, near the harbor mouth, but, please God, we shall have abundant entrance at the last. We have circled the ship, and I call on every passenger to bless her in the name of the Lord, and to shout the praise of Him who owns and navigates her. All honor and blessing be unto the God of Grace and unto the Grace of God! Ten thousand, thousand thanks to Jesus! And to the blessed Spirit equal praise!

CHAPTER IX

THE NATURE OF REGENERATION

BY THOMAS BOSTON (1676-1732)

I. For the better understanding of the nature of regeneration, take this along with you, in the first place, that as there are false conceptions in nature, so there are also in grace: by these many are deluded, mistaking some partial changes made upon them for this great and thorough change. To remove such mistakes, let these few things be considered:

1. Many call the Church their mother, whom God will not own to be His children. "My mother's children," that is, false brethren, "were angry with me" (Cant. 1:6). All that are baptized, are not born again. Simon was baptized, yet still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:13-23). Where Christianity is the religion of the country, many are called by the name of Christ, who have no more of Him than the name: and no wonder, for the devil had his goats among Christ's sheep, in those places where but few professed the Christian religion. "They went out from us, but they were not of us" (1 John 2:19).

2. Good education is not regeneration. Education may chain up men's lusts, but cannot change their hearts. A wolf is still a ravenous beast, though it be in chains. Joash was very devout during the life of his good tutor Jehoiada; but afterwards he quickly showed what spirit he was of, by his sudden apostasy (2 Chron. 24:2-18). Good example is of mighty influence to change the outward man; but that change often goes off when a man changes his company; of which the world affords many sad instances.

3. A turning from open profanity to civility and sobriety falls short of this saving change. Some are, for a while, very

loose, especially in their younger years; but at length they reform, and leave their profane courses. Here is a change, yet only such as may be found in men utterly void of the grace of God, and whose righteousness is so far from exceeding, that it does not come up to the righteousness of the scribes and Pharisees.

4. One may engage in all the outward duties of religion, and yet not be born again. Though lead be cast into various shapes, it remains still but a base metal. Men may escape the pollutions of the world, and yet be but dogs and swine (*2* Pet. *2*:20-22). All the external acts of religion are within the compass of natural abilities. Yea, hypocrites may have the counterfeit of all the graces of the Spirit: for we read of "true holiness" (Eph. 4:23); and "faith unfeigned" (1 Tim. 1:15); which shows us that there is a counterfeit holiness, and a feigned faith.

5. Men may advance to a great deal of strictness in their own way of religion, and yet be strangers to the new birth. "After the most straitest sect of our religion I lived a Pharisee" (Acts *26*:5). Nature has its own unsanctified strictness in religion. The Pharisees had so much of it that they looked on Christ as little better than a mere libertine. A man whose conscience has been awakened, and who lives under the felt influence of the covenant of works, what will he not do that is within the compass of natural abilities? It is a truth, though it came out of a hellish mouth, that "skin for skin, all that a man hath will he give for his life" (Job *2*:4).

6. A person may have sharp soul-exercises and pangs, and yet die in the birth. Many "have been in pain," that have but, as it were, "brought forth wind." There may be sore pangs and throes of conscience, which turn to nothing at last. Pharaoh and Simon Magus had such convictions as made them desire the prayers of others for them. Judas repented himself; and under terrors of conscience, gave back his ill-gotten pieces of silver. All is not gold that glitters. Trees may blos-

som fairly in the spring, on which no fruit is to be found in the harvest: and some have sharp soul exercises, which are nothing but foretastes of hell.

The new birth, however in appearance hopefully begun, may be marred two ways: *First,* Some, like Zarah (Gen. 38:28, 29), are brought to the birth, but go back again. They have sharp convictions for a while; but these go off, and they become as careless about their salvation, and as profane as ever and usually worse than ever; "their last state is worse than their first" (Matt. 12:45). They get awakening grace, but not converting grace and that goes off by degrees, as the light of the declining day, till it issue in midnight darkness.

Secondly, Some, like Ishmael, come forth too soon; they are born before the time of the promise. (Gen. 16:2; compare Gal. 4:22, etc.) They take up with a mere law-work, and stay not till the time of the promise of the Gospel. They snatch at consolation, not waiting till it be given them; and foolishly draw their comfort from the law that wounded them. They apply the healing plaster to themselves, before their wound is sufficiently searched. The law, that rigorous husband, severely beats them, and throws in curses and vengeance upon their souls; then they fall to reforming, praying, mourning, promising, and vowing, till this ghost be laid; which done, they fall asleep again in the arms of the law: but they are never shaken out of themselves and their own righteousness, nor brought forward to Jesus Christ.

Lastly, There may be a wonderful moving of the affections, in souls that are not at all touched with regenerating grace. Where there is no grace, there may, notwithstanding, be a flood of tears, as in Esau, "who found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). There may be great flashes of joy; as in the hearers of the Word, represented in the parable by the stony ground, who "anon with joy receive it" (Matt. 13:20). There may also be great desires after good things, and great delight in

them too; as in those hypocrites described in Isa. 58:2: "Yet they seek Me daily, and delight to know My ways: they take delight in approaching to God." See how high they may sometimes stand, who yet fall away (Heb. 6:4-6). They may be "enlightened, taste of the heavenly gift," be "partakers of the Holy Ghost, taste the good Word of God, and the powers of the world to come." Common operations of the Divine Spirit, like a land flood, make a strange turning of things upside down: but when they are over, all runs again in the ordinary channel. All these things may be, where the sanctifying Spirit of Christ never rests upon the soul, but the stony heart still remains; and in that case these affections cannot but wither, because they have no root.

But regeneration is a real thorough change, whereby the man is made a new creature. (2 Cor. 5:17.) The Lord God makes the creature a new creature, as the goldsmith melts down the vessel of dishonor, and makes it a vessel of honor. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated: in regeneration the Lord loosens every joint, and sets it right again. Now this change made in regeneration, is:

1. *A change of qualities or dispositions*: it is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed,and the contrary dispositions are brought in, in their room. "The old man is put off" (Eph. 4:22); "the new man put on" (ver. 24). Man lost none of the rational faculties of his soul by sin: he had an understanding still, but it was darkened; he had still a will, but it was contrary to the will of God. So in regeneration, there is not a new substance created, but new qualities are infused; light instead of darkness, righteousness instead of unrighteousness.

2. *It is a supernatural change;* he that is born again, is born of the Spirit. (John 3:5.) Great changes may be made by the power of nature, especially when assissted by external revelation. Nature may be so elevated by the common in-

fluences of the Spirit, that a person may thereby be turned into another man, as Saul was, (1 Sam. 10:6,) who yet never becomes a new man. But in regeneration, nature itself is changed, and we become partakers of the Divine nature; and this must needs be a supernatural change. How can we, that are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the sanctifying Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of sanctification can give the new heart? Well may we say, when we see a man thus changed: "This is the finger of God."

3. *It is a change into the likeness of God.* "We, beholding, as in a glass, the glory of the Lord, are changed into the same image" (2 Cor. 3:18). Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God bear God's image. Man aspiring to be as God, made himself like the devil. In his natural state he resembles the devil, as a child doth his father. "Ye are of your father the devil" (John 8:44). But when this happy change comes, that image of Satan is defaced, and the image of God is restored. Christ Himself, who is the brightness of His Father's glory, is the pattern after which the new creature is made. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son" (Rom. 8:29). Hence He is said to be formed in the regenerate. (Gal. 4:19.)

4. *It is a universal change;* "all things become new," (2 Cor. 5:17). Original sin infects the whole man; and regenerating grace, which is the salve, goes as far as the sore. This fruit of the Spirit is in all goodness; goodness of the mind, goodness of the will, goodness of the affections, goodness of the whole man. He gets not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation.

CHAPTER X

REGENERATION — CONVERSION — REFORMATION

BY REV. GEORGE W. LASHER, D. D., LL. D.,
Author of "Theology for Plain People"
CINCINNATI, OHIO

In his "Twice-Born Men," Mr. Harold Begbie gives us a series of instances wherein men of the lowest grade, or the most perverse nature, became suddenly changed in thought, purpose, will and life. Without intentionally ignoring the word "regeneration," or the fact of regeneration, he emphasises the act of conversion in which he includes regeneration which, in our conception, is the origin of conversion and a true reformation as a permanent fact. A weakness in much of the teaching of modern times is in that conversion and reformation are thrust to the front, while regeneration is either ignored, or minimized to nothingness.

Jesus Christ did not say much about regeneration, using the equivalent word in the Greek (*paliggenesis*) only once, and then (Matt. 19:28) having reference to created things, a new order in the physical universe, rather than to a new condition of the individual soul. But He taught the great truth in other words, the needful fact by which He made it evident that a regeneration is what the human soul needs and must have to fit it for the kingdom of God.

In the other Gospels, Jesus is represented as teaching things which involve a new birth, without which it is impossible to meet Divine requirements; but in John's Gospel it is distinctly set forth in the very first chapter, and the idea is carried through to the end. When (in John 1:12, 13) it is said that those who received the Word of God received also "power," or right, to become God's children, it is expressly

declared that this power, or right, is not inherent in human nature, is not found in the natural birth, but involves a new birth—"who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is this new or second birth which produces children of God. The declaration of John (3:3) puts to confusion the very common claim that God is the Father of universal humanity, and makes it absurd to talk of "the Fatherhood of God," "the Heavenly Father," "the Divine Fatherhood," and other such phrases with which we are surfeited in these modern days. Nothing is farther from truth, and nothing is more dangerous and seductive than the claim that the children of Adam are, by nature, God's children. It is the basis of much false reasoning with regard to the future state and the continuity of future punishment. It is said, in words, that, though a father may chastise his son, "for his profit," yet the relation of fatherhood and sonship forbids the thought that the father can thrust his son into the burning and keep him there forever. No matter what the offense, it can be expiated by suffering, the father heart will certainly relent and the prodigal will turn again and will be received with joy and gladness by the yearning father.

Of course, the fallacy of the argument is in the assumption that all men are, by nature, the children of God, a thing expressly denied by the Lord Jesus (John 8:42) who declared to certain ones that they were of their father the devil. The conversation with Nicodemus gives us the condition upon which once-born men may see the kingdom of God, namely, by being twice-born, once of the flesh, and a second time of the Spirit. "Except a man be born again [*anothen*, from above] he cannot see the kingdom of God." There must be a birth from heaven before there can be a heavenly inheritance. Nicodemus, though a teacher of Israel, did not understand it. He had read in vain the word through Jeremiah (33:31) relative to the "new covenant" which involves a new heart. He had failed to discern between the natural man and the

spiritual man. He had no conception of a changed condition as the basis of genuine reformation. But Nicodemus was not alone in his misconception. After all these centuries, many students of the New Testament, accepting the Gospel of John as canonical and genuine, stumble over the same great truth and "pervert the right ways of the Lord." Taking the fifth verse of John 3, they accept the doctrine of regeneration, but couple it with an external act without which, in their view, the regeneration is not and cannot be completed. In their rituals they distinctly declare that water baptism is essential to and is productive of the regeneration which Jesus declares must be from heaven. They stumble over, or pervert the words used, and make "born of water" to be baptism, of which nothing is said in the verse or in the chapter, and which the whole tenor of Scripture denies.

The lexicographers, the grammarians and evangelical theologians are all pronounced against the interpretation put upon the words of Jesus when He said: "Except a man [any one] be born of water *kai* spirit, he cannot enter into the kingdom of God." The lexicographers tell us that the conjunction *k a i* (Greek) may have an epexegetical meaning and may be (as it frequently is) used to amplify what has gone before; that it may have the sense of "even," or "namely." And thus they justify the reading: "Except a man be born of water, even [or namely] spirit, he cannot enter into the kingdom of God." The grammarians tell us the same thing, and innumerable instances of such usage can be cited from both classic and New Testament Greek. The theologians are explicit in their denial that regeneration can be effected by baptism. They hold to a purely spiritual experience, either before baptism, or after it, and deny that the spiritual birth is effected by the water, no matter how applied. And yet some who take this position in discussions of the "new birth" fall away to the ritualistic idea when they come to treat of baptism, its significance and place in the Christian system. (It would be easy to justify all

these statements by reference to authors and books, but space forbids the quotations here. So patent are they that we can hardly doubt the acceptance of the assertion by the intelligent reader, without citations in proof.)

PAUL AS AN INTERPRETER OF JESUS

The best interpreter of Jesus who ever undertook to represent Him was the man who was made a "chosen vessel," to bear the Gospel of the kingdom to the pagan nations of his own time, and to transmit his interpretations to us of the twentieth century. He could say: "The Gospel which was preached of me is not after man, neither was I taught it, but by revelation of Jesus Christ." And Paul speaks of this work wrought in the human soul as a "new creation"—something that was not there before. "If any man be in Christ, he is a new creature" (creation). "Neither circumcision availeth anything, nor uncircumcision, but a new creature" (creation). Never once, in all his discussions of the way of salvation, does Paul intimate that the new creation is effected by a ritual observance. It is always and everywhere regarded and treated as a spiritual experience wrought by the Spirit of God, the subject of it knowing only, as the healed man said of himself, "Whereas I was blind now I see."

THE TESTIMONY OF EXPERIENCE

The prayers of the Bible, especially those of the New Testament, do not indicate that the suppliant asks for a regeneration—a new heart. He may have been taught the need of it, and may be brought face to face with the great and decisive fact; but his thought is not so much of a new heart as it is of his sins and his condemnation. What he wants is deliverance from the fact and the consequences of sin. He finds himself a condemned sinner, under the frown of a God of justice, and he despairs. But he is told of Jesus and the forgiving grace of God, and he asks that the gracious provision be ap-

plied to his own soul. "Mercy, and not sacrifice," is the argument, the mercy secured by the work of Him whom God hath appointed to be the propitiation for our sins. But when the supplicating and believing sinner awakes to a consciousness that his prayer has been heard, he finds that he is a new creature. The work has been wrought without his consciousness of it at the moment. All he knows is that something has taken place within him—a great "change." He is a new creature. He dares to hope and to believe that he is a son of God; and he cries in the ecstacy of a new life: "Abba, Father" (Dear Father)! "The Spirit Himself beareth witness with our spirit that we are the children of God," and subsequently we learn that we are heirs of a rich Father—"heirs of God and joint-heirs with Jesus Christ," with whom we are to both suffer and reign.

CONVERSION (which really means only "change"), we have said, is included in the idea of regeneration; but the words do not mean the same thing. Regeneration implies conversion; but there may be conversion without regeneration. The danger is that the distinction may not be observed and that, because there is a visible conversion, it may be supposed that there must be a prevenient regeneration. Conversion may be a mere mental process; the understanding convinced, but the heart unchanged. It may be effected as education and refinement are effected. The schools are constantly doing it. It is what they are for. Regeneration involves a change of mind; but conversion may be effected while the moral condition remains unchanged. Regeneration can occur but once in the experience of the same soul; but conversion can occur many times. Regeneration implies a new life, eternal life, Divine life, the life of God in the soul of man, a Divine sonship, the continuous indwelling of the Holy Spirit. Conversion may be like that of King Saul, when he took a place among the prophets of Jehovah, or like that of Simon the sorcerer, who

said: "Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Conversion may be the result of a conviction that, after all, a change of life may be profitable for the life that is to come, as well as for the life that now is; that in the future world a man gets what he earns in this life. It does not imply a heart in love with God and the things of God. Men of the world are converted many times. They change their minds, and often change their mode of living, for the better; not because they have been regenerated and brought into sacred relations with God in Christ, being renewed by the power of the Holy Spirit.

One of the most imminent dangers of the religious life of today is the putting of conversion in the place of regeneration, and counting converted men as Christian men, counting "converts" in revival meetings as regenerated and saved, because they have mentally, and, for the moment, changed. Men are converted, politically, from one party to another; from one set of principles to another. Christians, after regeneration, may change their religious views and pass from one denomination to another. Few Christians pass through many years without a need of conversion. They grow cold of heart, blind to the things of God, and wander from the straight path to which they once committed themselves; and they need conversion. Most revivals of religion begin with the conversion of saints. Rarely are souls, in considerable numbers, regenerated while regenerated men and women are unconscious of their high calling and are in need of conversion, in order to their hearty engagement in efforts for those around them. First, a converted church, then regenerated and converted souls.

REFORMATION implies conversion, but it does not imply regeneration. Regeneration insures reformation, but reformation does not imply regeneration. Reformers have been abroad in all ages, and are known to paganism as well as to

Christianity. The Buddha was a reformer. Confucius was a reformer. Zoroaster was a reformer. Mahomet was a reformer. Kings and priests have been reformers, while knowing nothing of the life of God in the human soul. A Christian man is a reformed man, though his reformation may be far from complete and may need a great many reforming impulses. The most glaring and fatal mistake in the religious world today is the effort to reform men and reform society by making the reformation a substitute for regeneration.

The social life of today is full of devices and expedients for bettering the physical condition of individuals, families and communities, while yet the soul-life is untouched. Human devices are taking the place of the Divine ideal, and those who cannot reach the inner life are contenting themselves, if they can reach and better the outer life, the mere incident of being. We have civic organizations without number, each of which has for its highest object the betterment not simply of worldly conditions, but of the character of the brotherhood. An argument for the existence of many of these organizations is that they may make better men by reason of the confidence and fraternity secured by the contact effected, by the oaths and vows taken, and by the cultivation of the social life. A willingness to learn and to receive instruction is a condition of initiation into the order.

That reformatory agencies are good and accomplish good is not denied. Each has its good points and helps to elevate the tone of society in the aggregate. But a fatal mistake is in the notion that the elevation of society, the eliminating of its miseries, is conducive to a religious life and promotive of Christianity. Perhaps the greatest hindrances to the conquest sought by Christianity today, in civilized and nominally Christian countries, are the various agencies intended to reform society. They are improving the exterior, veneering and polishing the outside, while the inside is no better than before because the heart remains wicked and sinful. "Now

do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

The Pharisees were the best people of their day; and yet they were the greatest failures. Against no others did Jesus hurl so fierce denunciations. Why? Because they put reformation in the place of repentance and faith; because they were employing human means for accomplishing what only the Holy Spirit could accomplish. And so, today, every device for the betterment of society which does not strike at the root of the disease and apply the remedy to the seat of life, the human soul, is Pharisaical and is doing a Pharisee's work. It is polishing the outside, while indifferent to the inside. The road to hell from a church door is as short as is that from a hangman's noose, or an electric chair. More church members than murderers have gone to the hell of the unbeliever. "The good is always the enemy of the best"; and so reformation is always an enemy of the cross of Christ.

*Mr. Begbie's "twice-born men" were reformed, and they made proof of it in their subsequent lives because they were regenerated, twice born; but there were beside them, a great multitude of "reformed" men, who were no less heirs of hell than before their "reformation." He tells us of only a few of the great multitude of those reformed—a few of thousands.

Fundamental to the Christian system is a conviction of sin which compels a cry for mercy, responded to by the Holy Spirit, who regenerates the soul, converts it, reforms it and fits it for the blessedness of heaven.

*By reference to Mr. Begbie's book, the writer means no criticism, for he is in full accord with the facts and purposes of the book. He uses it only as a striking illustration of the point he wishes to make.

CHAPTER XI

JUSTIFICATION BY FAITH.

BY H. C. G. MOULE, D. D.,
BISHOP OF DURHAM, ENGLAND.

"Justification by Faith"; the phrase is weighty alike with Scripture and with history. In Holy Scripture it is the main theme of two great dogmatic epistles, Romans and Galatians. In Christian history it was the potent watchword of the Reformation movement in its aspect as a vast spiritual upheaval of the church. It is not by any means the only great truth considered in the two epistles; we should woefully misread them if we allowed their message about Justification by Faith to obscure their message about the Holy Ghost, and the strong relation between the two messages. It was not the only great truth which moved and animated the spiritual leaders of the Reformation. Nevertheless, such is the depth and dignity of this truth, and so central in some respects is its reference to other truths of our salvation, that we may fairly say that it was *the* message of St. Paul, and *the* truth that lay at the heart of the distinctive messages of the non-Pauline epistles too, and that it was *the* truth of the great Reformation of the Western church.

With reason, seeing things as he was led in a profound experience to see them, did Luther say that Justification by Faith was "the articles of a standing or a falling church." With reason does an illustrious representative of the older school of "higher" Anglicanism, a name to me ever bright and venerable, Edward Harold Browne, say that Justification by Faith is not only this, but also "the article of a standing or a falling soul."*

*"Messiah Foretold and Expected," ad finem.

IMPORT OF THE TERMS.

Let us apply ourselves first to a study of the meaning of our terms. Here are two great terms before us, Justification and Faith. We shall, of course, consider in its place the word which, in our title, links them, and ask how Justification is "by" Faith. But first, what is Justification, and then, what is Faith?

By derivation, no doubt, JUSTIFICATION means to make just, that is to say, to make conformable to a true standard. It would seem thus to mean a process by which wrong is corrected, and bad is made good, and good better, in the way of actual improvement of the thing or person justified. In one curious case, and, so far as I know, in that case only, the word has this meaning in actual use. "Justification" is a term of the printer's art. The compositor "justifies" a piece of typework when he corrects, brings into perfect order, as to spaces between words and letters, and so on, the types which he has set up.

But this, as I have said, is a solitary case. In the use of words otherwise, universally, Justification and Justify mean something quite different from improvement of condition. They mean establishment of position as before a judge or jury, literal or figurative. They mean the winning of a favorable verdict in such a presence, or again (what is the same thing from another side) the utterance of that verdict, the sentence of acquittal, or the sentence of vindicated right, as the case may be.

I am thinking of the word not at all exclusively as a religious word. Take it in its common, everyday employment; it is always thus. To justify an opinion, to justify a course of conduct, to justify a statement, to justify a friend, what does it mean? Not to readjust and improve your thoughts, or your actions, or your words; not to educate your friend to be wiser or more able. No, but to win a verdict for thought, or ac-

tion, or word, or friend, at some bar of judgment, as for example the bar of public opinion, or of common conscience. It is not to improve, but to vindicate.

Take a ready illustration to the same effect from Scripture, and from a passage not of doctrine, but of public Israelite law: "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked" (Deut. 25:1). Here it is obvious that the question is not one of moral improvement. The judges are not to make the righteous man better. They are to vindicate his position as satisfactory to the law.

Non-theological passages, it may be observed, and generally non-theological connections, are of the greatest use in determining the true, native meaning of theological terms. For with rare exceptions, which are for the most part matters of open history, as in the case of the *Homoïsion,* theological terms are terms of common thought, adapted to a special use, but in themselves unchanged. That is, they were thus used at first, in the simplicity of original truth. Later ages may have deflected that simplicity. It was so as a fact with our word Justification, as we shall see immediately. But at first the word meant in religion precisely what it meant out of it. It meant the winning, or the consequent announcement, of a favorable verdict. Not the word, but the application was altered when salvation was in question. It was indeed a new and glorious application. The verdict in question was the verdict not of a Hebrew court, nor of public opinion, but of the eternal Judge of all the earth. But that left the meaning of the word the same.

JUSTIFICATION A "FORENSIC" TERM.

It is thus evident that the word Justification, alike in religious and in common parlance, is a word connected with law. It has to do with acquittal, vindication, acceptance before

a judgment seat. To use a technical term, it is a *forensic* word, a word of the law-courts (which in old Rome stood in the *forum*). In regard of "us men and our salvation" it stands related not so much, not so directly, to our need of spiritual revolution, amendment, purification, holiness, as to our need of getting, somehow—in spite of our guilt, our liability, our debt, our deserved condemnation—a sentence of acquittal, a sentence of acceptance, at the judgment seat of a holy God.

Not that it has nothing to do with our inward spiritual purification. It has intense and vital relations that way. But they are not *direct* relations. The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt.

MISTAKEN INTERPRETATIONS.

Here we must note accordingly two remarkable instances of misuse of the word Justification in the history of Christian thought. The first is found in the theology of the Schoolmen, the great thinkers of the Middle Ages in Western Christendom—Peter Lombard, Thomas Aquinas, and others.* To them Justification appears to have meant much the same as regeneration, the great internal change in the state of our nature wrought by grace. The other instance appears in the sixteenth century, in the Decrees of the Council of Trent, a highly authoritative statement of Romanist belief and teaching. There Justification is described (vi. c. 7) as "not the mere remission of sins but also the sanctification and renovation of the inner man." In this remarkable sentence the Romanist theologians seem to combine the true account of the word, though imperfectly stated, with the view of the Schoolmen. It is not too much to say that a careful review of the facts summarized above, as regards the secular use of the word Justification, and the Scriptural use of it in the doctrine of salva-

*See T. B. Mozley, "Baptismal Controversy," Chap. VII.

tion, is enough to negative these explanations. They are curious and memorable examples of misinterpretation of terms; that most fruitful source of further, wider and deeper error.

JUSTIFICATION NOT THE SAME AS PARDON.

The problem raised then, in religion, by the word Justification, is, How shall man be just before God? To use the words of our Eleventh Article, it is, How shall we be "accounted righteous before God?" In other words, How shall we, having sinned, having broken the holy Law, having violated the will of God, be treated, as to our acceptance before Him, as to our "peace with Him" (Rom. 5:1), as if we had not done so? Its question is not, *directly,* How shall I a sinner become holy, but, How shall I a sinner be received by my God, whom I have grieved, as if I had not grieved Him?

Here let us note, what will be clear on reflection, that Justification means properly no less than this, the being received by Him as if we had not grieved Him. It is not only, the being forgiven by Him. We do indeed as sinners most urgently need forgiveness, the remission of our sins, the putting away of the holy vengeance of God upon our rebellion. But we need more. We need the voice which says, not merely, you may go; you are let off your penalty; but, you may come; you are welcomed into My presence and fellowship. We shall see later how important this difference is in the practical problems of our full salvation. But one thing is evident at first sight, namely, that this is implied in the very word Justification. For Justification, in common speech, never means pardon. It means winning, or granting, a position of acceptance. "You are justified in taking this course of action," does not mean, you were wrong, yet you are forgiven. It means, you were right, and in the court of my opinion you have proved it. In religion accordingly our Justification means not merely a grant of pardon, but a verdict in favor of our standing as satisfactory before the Judge.

THE SPECIAL PROBLEM OF *our* JUSTIFICATION.

Here in passing let us notice that of course the word Justification does not *of itself* imply that the justified person is a sinner. To see this as plainly as possible, recollect that God Himself is said to be justified, in Psalm 51:4, and Christ Himself, in 1 Tim. 3:16. In a human court of law, as we have seen above, it is the supreme duty of the judge to "justify *the righteous*" (Deut. 25:1), and the righteous only. In all such cases Justification bears its perfectly proper meaning, unperplexed, crossed by no mystery or problem. But then, the moment we come to the concrete, practical question, how shall *we* be justified, and *before God,* or, to bring it closer home, how shall *I, I the sinner,* be welcomed by my offended Lord as if I were satisfactory, then the thought of Justification presents itself to us in a new and most solemn aspect. The word keeps its meaning unshaken. But how about its application. Here am I, guilty. To be justified is to be pronounced not guilty, to be vindicated and accepted by Lawgiver and Law. Is it possible? Is it not impossible?

Justification by Faith, in the actual case of our salvation, is thus a "short phrase." It means, in full, the acceptance of guilty sinners, before God, by Faith. Great is the problem so indicated. And great is the wonder and the glory of the solution given us by the grace of God. But to this solution we must advance by some further steps.

WHAT IS FAITH?

We may now fitly approach our second great term, Faith, and ask ourselves, What does it mean? As with Justification, so with Faith, we may best approach the answer by first asking, What does Faith mean in common life and speech? Take such phrases as, to have faith in a policy, faith in a remedy, faith in a political leader, or a military leader, faith in a lawyer, faith in a physician. Here the word Faith is used in a way obviously parallel to that in which, for exam-

ple, our Lord uses it when He appeals to the Apostles, in the Gospels, to have faith in Him; as He did in the storm on the Lake. The use is parallel also to its habitual use in the epistles; for example, in Romans 4, where St. Paul makes so much of Abraham's faith, in close connection with the faith which he seeks to develop in us.

Now is it not plain that the word means, to all practical intents and purposes, trust, reliance? Is not this obvious without comment when a sick man sends for the physician in whom he has faith, and when the soldier follows, perhaps literally in utter darkness, the general in whom he has faith? Reliance upon thing or person supposed to be trustworthy, this is Faith.

PRACTICAL CONFIDENCE.

To note a further aspect of the word. Faith, in actual common use, tends to mean a *practical* confidence. Rarely, if ever, do we use it of a mere opinion, however distinct, lying passive in the mind. To have faith in a commander does not mean merely to entertain a conviction, a belief, however positive, that he is skillful and competent. We may entertain such a belief about the commander of the enemy—with very unpleasant impressions on our minds in consequence. We may be *confident* that he is a great general in a sense the very opposite to a personal *confidence in him.* No, to have faith in a commander implies a view of him in which we either actually do, or are quite ready to, trust ourselves and our cause to his command. And just the same is true of faith in a divine Promise, faith in a divine Redeemer. It means a reliance, genuine and practical. It means a putting of ourselves and our needs, in personal reliance, into His hands.

Here, in passing, we observe that Faith accordingly always implies an element, more or less, of the dark, of the unknown. Where everything is, so to speak, *visible* to the heart and mind there scarcely can be Faith. I am on a dan-

gerous piece of water, in a boat, with a skilled and experienced boatman. I cross it, not without tremor perhaps, but with faith. Here faith is exercised on a trustworthy and known object, the boatman. But it is exercised regarding what are more or less, to me, uncertain circumstances, the amount of peril, and the way to handle the boat in it. Were there no uncertain circumstances my opinion of the boatman would not be faith, but mere opinion; estimate, not reliance.

Our illustration suggests the remark that Faith, as concerned with our salvation, needs a certain and trustworthy *Object,* even Jesus Christ. Having Him, we have the right condition for exercising Faith, reliance in the dark, trust in His skill and power on our behalf in unknown or mysterious circumstances.

HEBREWS XI:1 NOT A DEFINITION.

It seems well to remark here on that great sentence, Heb. 11:1, sometimes quoted as a definition of Faith: "Now faith is certainty of things hoped for, proof of things not seen." If this is a definition, properly speaking, it must negative the simple definition of Faith which we have arrived at above, namely, reliance. For it leads us towards a totally different region of thought, and suggests, what many religious thinkers have held, that Faith is as it were a mysterious spiritual sense, a subtle power of touching and feeling the unseen and eternal, a "vision and a faculty divine," almost a "second-sight" in the soul. We on the contrary maintain that it is always the same thing in itself, whether concerned with common or with spiritual things, namely, reliance, reposed on a trustworthy object, and exercised more or less in the dark. The other view would look on Faith (in things spiritual) rather as a faculty in itself than as an attitude towards an Object. The thought is thus more engaged with Faith's own latent power than with the power and truth of a Promiser. Now on this I remark, first, that the words of Heb. 11:1

scarcely read like a definition at all. For a definition is a description which fits the thing defined and it alone, so that the thing is fixed and settled by the description. But the words "certainty of things hoped for, proof of things not seen," are not exclusively applicable to Faith. They would be equally fit to describe, for example, God's promises in their power. For *they* are able to make the hoped-for certain and the unseen visible.

And this is just what we take the words to mean as a description of Faith. They do not define Faith in itself; they describe it in its power. They are the sort of statement we make when we say, Knowledge is power. That is not a definition of knowledge, by any means. It is a description of it in one of its great effects.

The whole chapter, Heb. 11, illustrates this, and, as it seems to me, confirms our simple definition of Faith. Noah, Abraham, Joseph, Moses—they all treated the hoped-for and the unseen as solid and certain because they all relied upon the faithful Promiser. Their victories were mysteriously great, their lives were related vitally to the Unseen. But the action to this end was on their part sublimely simple. It was reliance on the Promiser. It was taking God at His Word.

I remember a friend of mine, many years ago, complaining of the skeptical irreverence of a then lecturer at Oxford, who asked his class for a definition of Faith. Heb. 11:1 was quoted as an answer, and he replied, "You could not have given me a worse definition." Now this teacher may have been really flippant. But I still think it possible that he meant no contempt of the Scripture. He may merely have objected, though with needless roughness, to a false use of the Scripture. He felt, I cannot but surmise, that Heb. 11:1 was really no definition at all.

DEFINITION AND EFFECT.

It is all-important to remember alike this simplicity of

definition and this grandeur of effect in the matter of Faith. It is all-important in the great question of our salvation. Here on the one side is an action of the mind and will, in itself perfectly simple, capable of the very homeliest illustration. We all know what reliance means. Well; Faith is reliance. But then, when the reliance is directed upon an Object infinitely great and good, when it reposes upon God in Christ, upon Him in His promise, His fidelity, His love, upon His very Self, what is *not* this reliance in its effects? It is the creature laying hold upon the Creator. It is our reception of God Himself in His Word. So, it is the putting ourselves in the way of His own almighty action in the fulfilment of His Word, in the keeping of His promise.

"The virtue of Faith lies in the virtue of its Object." That Object, in this matter of Justification, so the Scriptures assure us abundantly and with the utmost clearness, is our Lord Jesus Christ Himself, who died for us and rose again.

Here the simplest reliance, so it be sincere, is our point of contact with infinite resources. When lately the vast dam of the Nile was completed, with all its giant sluices, there needed but the touch of a finger on an electric button to swing majestically open the gates of the barrier and so to let through the Nile in all its mass and might. There was the simplest possible contact. But it was contact with forces and appliances adequate to control or liberate at pleasure the great river. So Faith, in reliance of the soul, the soul perhaps of the child, perhaps of the peasant, perhaps of the outcast, is only a reliant look, a reliant touch. But it sets up contact with Jesus Christ, in all His greatness, in His grace, merit, saving power, eternal love.

FAITH, NO MERIT.

One momentous issue from this reflection is as follows: We are here warned off from the temptation to erect Faith into a Saviour, to rest our reliance upon our Faith, if I may

put it so. That is a real temptation to many. Hearing, and fully thinking, that to be justified we must have Faith, they, we, are soon occupied with an anxious analysis of our Faith. Do I trust enough? Is my reliance satisfactory in kind and quantity? But if saving Faith is, in its essence, simply a reliant attitude, then the question of its effect and virtue is at once shifted to the question of the adequacy of its Object. The man then is drawn to ask, not, Do I rely enough? but, Is Jesus Christ great enough, and gracious enough, for me to rely upon? The introspective microscope is laid down. The soul's open eyes turn upward to the face of our Lord Jesus Christ; and Faith forgets itself in its own proper action. In other words, the man relies instinctively upon an Object seen to be so magnificently, so supremely, able to sustain him. His feet are on the Rock, and he knows it, not by feeling for his feet, but by feeling the Rock.

Here let us note that Faith, thus seen to be reliance, is obviously a thing as different as possible from merit. No one in common life thinks of a well-placed reliance as meritorious. It is right, but not righteous. It does not make a man deserving of rescue when, being in imminent danger, he implicitly accepts the guidance of his rescuer. And the man who, discovering himself, in the old-fashioned way (the way as old as David before Nathan, Isaiah in the vision, the publican in the temple, the jailor at Philippi, Augustine at Milan), to be a guilty sinner, whose "mouth is shut" before God, relies upon Christ as his all for pardon and peace, certainly does not merit anything for closing with his own salvation. He deserves nothing by the act of accepting all.

"God," says Richard Hooker, in that great "Discourse" of his on Justification, "doth justify the believing man, yet not for the worthiness of his belief but for the worthiness of Him which is believed."* So it is not our attitude which we rely on. Our attitude is just our reliance. And reliance means the going out upon Another for repose.

*"A Discourse of Justification," Chap. 33.

Once for all let us remember that we may make the falsest use, even under the truest definitions, of both ideas, Justification and Faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ our Lord as He is given and taken. Justification is no Saviour, nor is Faith. Justification by Faith—what is it? It is the acceptance of the guilty by reason of a Trusted Christ.

"BY" DEFINED.

So now we may take up the question of that middle and connective word in our title, "by." Justification *by* Faith, what does it mean? This divine welcome of the guilty as if they were not guilty, *by* reliance upon Jesus Christ, what have we to think about this?

We have seen a moment ago that one meaning most certainly cannot be borne by the word "by." It cannot mean "on account of," as if Faith were a valuable consideration which entitled us to Justification. The surrendering rebel is not amnestied because of the valuable consideration of his surrender, but because of the grace of the sovereign or state which amnesties. On the other hand, his surrender is the necessary means to the amnesty becoming actually his. It is his only proper attitude (in a supposed case of unlawful rebellion) towards the offended power. That power cannot, in the nature of things, make peace with a subject who is in a wrong attitude towards it. It wishes him well, or it would not provide amnesty. But it cannot make peace with him while he declines the provision. Surrender is accordingly not the price paid for peace, but it is nevertheless the open hand necessary to appropriate the gift of it.

In a fair measure this illustrates our word "by" in the matter of Justification by Faith. Faith, reliance, is, from one side, just the sinful man's "coming in" to accept the sacred

amnesty of God in Christ, taking at His Word his benignant King. It is the rebel's putting himself into right relations with his offended Lord in this great matter of forgiveness and acceptance. It is not a virtue, not a merit, but a proper means.

UNION WITH CHRIST.

The word "by," *per,* lends itself meantime to the expression of another aspect of the subject. One of the great problems attaching to the mighty truth of Christ our Righteousness, our Merit, our Acceptance, is that of the *nexus,* the bond, which so draws us and Him together that, not in fiction but in fact, our load can pass over to Him and His wealth to us. The New Testament largely teaches, what lies assuredly in the very nature of things, as it puts the facts of salvation before us, that we enter "into" Christ, we come to be "in" Him, we get part and lot in the life eternal, which is in Him alone, by Faith. "He gave power to become the sons of God, to them that believed on His Name." "Believing, we have life in His Name" (John 1:12; 20:31). Faith is our soul-contact with the Son of God, setting up (upon our side) that union with Him in His life of which Scripture is so full. And thus it is open to us, surely, to say that Justification by Faith means, from one momentous aspect, Justification because of the Christ with whom through Faith we are made mysteriously but truly one. Believing, we are one with Him, one in the common life with which the living members live with the Head, by the power of His Spirit. One with Him in life, we are therefore, by no mere legal fiction but in vital fact, capable of oneness with Him in interest also.

THE MARRIAGE-BOND.

"Faith," says Bishop Hopkins of Derry, "is the marriage-bond between Christ and a believer; and therefore all the debts of the believer are chargeable upon Christ, and the

righteousness of Christ is instated upon the believer. * * * Indeed this union is a high and inscrutable mystery, yet plain it is that there is such a close, spiritual, and real union between Christ and a believer. * * * So Faith is the way and means of our Justification. By Faith we are united to Christ. By that union we truly have a righteousness. And upon that righteousness the justice as well as mercy of God is engaged to justify and acquit us."*

*E. Hopkins, "The Doctrine of the Covenants."

CHAPTER XII

THE DOCTRINES THAT MUST BE EMPHASIZED IN SUCCESSFUL EVANGELISM

BY EVANGELIST L. W. MUNHALL, M. A., D. D.,
GERMANTOWN, PHILADELPHIA, PENNSYLVANIA

First of all, What constitutes Successful Evangelism? Some will answer, "Great audiences, eloquent preaching and soul-stirring music." But I reply, "We may have all these and not have real evangelism; as we may have successful evangelism without them."

Others will answer, "Any movement that will add large numbers to the membership of the churches." I reply, "We may have successful evangelism and not many be added to the churches; and, we may have large numbers added to the churches' membership without successful evangelism."

Yet others will answer, "A work or effort that will bring into the church people who will be steadfast." I reply, "We may have members added to the church who will hold out, and the work, evangelistically, be unsuccessful; and we may have a highly successful evangelistic work and the accessions to the churches from it not hold out for any great length of time." Let us briefly consider three points:

First, No matter how great the multitude, eloquent the preaching and soul-stirring the singing, if the God-ordained conditions are not fully met, failure is inevitable. While these things are of value they are dispensable. Great successes have been achieved without them.

Second, I have known not a few evangelistic campaigns to be successful, as such, in a marked degree, and one or more churches identified with it, professedly, received but a few members, or none, from the movement. They united in the movement from wrong motives. They were not prepared for the work; were formal, worldly and unspiritual; were without faith. Putting nothing of value into the work, they got nothing out of it. Or the work was not properly followed up.

Also, I have known not a few widely advertised and thoroughly organized evangelistic campaigns, in which mere sentiment was far more conspicuous than the Holy Spirit, and the lachrymals more frequently appealed to than the intellect and conscience; and large numbers were added to the membership of the co-operating churches, who knew nothing whatever of the regenerating work of the Holy Ghost.

Third, I have known not a few persons who have been faithful members of the church for many years and never been born again—"had a name to live and were dead." There are many churches full of life, and apparently great successes, because of humanitarian, educational and socialistic matters in which they are engaged, and entertainments that they give from time to time; and some of the members who give most time and money to these things, and take most pride in them, are spiritually dead.

Also, I have known persons, who were, without doubt, saved and sincere, to unite with the church as a result of an evangelistic campaign, to run well for a season and then fall away; and the falling away was unjustly charged to the campaign. The real cause of it may have been one or more of the following reasons: *First,* The atmosphere of the church was not congenial, being unspiritual and cold. This is of vital importance to "babes in Christ." *Second,* In not a few instances the pastors, instead of "feeding the church of God," with "the sincere milk of the word, that ye may grow thereby," were like those mentioned in the twenty-third chapter of Jeremiah;

or have turned their pulpits into lecture platforms, and the members going for bread received a stone; and in many cases were off after false teachers who promised them what they needed, and what they should have received at home. *Third,* The positively bad example set by a large majority of the members of most churches, in that they conspicuously fail to meet their solemn obligations to God and the church.

And there are yet other reasons for the falling away of the weak and inexperienced.

But again it is asked, "What constitutes successful evangelism?" I answer, "Preaching the Gospel according to Divine conditions and directions." In the great commission, as given by Matthew, Jesus said, "Teach all nations." Make disciples, is what the word "teach" here means. Mark puts it in these words, "Preach the Gospel to every creature." Luke states it thus, "Repentance and remission of sins should be preached in His name among all nations." And in Acts 1:8, Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

THE CONDITIONS

What are the conditions? *First, Discipleship.* Jesus commissioned only such. One must know, experimentally, the power and joy of the Gospel before he is competent to tell it out.

Second, Power. The disciples were told to "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Since the apostles and disciples of our Lord, who waited personally upon His wonderful ministry and witnessed His marvelous doings, were not qualified for testimony and service without power from on high, we, most surely, must have Divine help. "Without Me ye can do nothing."

Third, Faith,—since the Almighty One has said, "For as

the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," the proclaimer need have no misgiving as to the result, knowing full well that "He is faithful that promised."

THE DIRECTIONS

What are the directions? *First, "Go into all the world"* and tell it "to every creature." The field is the wide world; and the good news is for every soul of man.

Second, It is to be "preached." The God-sent preacher is a *kērux*—a herald. He has no message of his own. It is the King's message he is to proclaim. According to the heraldic law, if the herald substituted so much as a word of his own for the king's, he was beheaded. If this law was enforced in these days a lot of preachers would lose their heads, indeed many have lost their heads, judging by the kind of messages they are delivering.

Third, The preacher is to be brave, a witness—*martus*—martyr. All the apostles, like our Lord, went to martyrdom for faithfully proclaiming *the* Word of God. The Master said, "If they have persecuted Me, they will also persecute you." And, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." Paul said, "If I yet pleased men, I should not be the servant of Christ." The mind of the natural man is enmity against God; therefore the unsaved demand of the preacher, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits;" and a premium is placed upon finesse by many in authority in the church. Because of this, it requires as sublime courage in these days to speak faithfully the Word of God as

was shown by Micaiah, when he stood before Ahab, Jehosaphat and the four hundred lying prophets; or Simon Peter when he said to the threatening, wrathful rulers of Israel, "We cannot but speak the things which we have seen and heard." There never was so much need of fearlessness on the part of the servant of God as in these days; brave true men, who will not receive honors of men, or seek their own, are absolutely necessary to successful evangelism.

THE MESSAGE

Now then, as to the message itself: Timothy was commanded to "Do the work of an evangelist;" and, in doing it, to "Preach the Word * * * with all long-suffering and doctrine." Doctrinal preaching is therefore necessary to evangelistic success. But what doctrines? I answer, *First, Sin—its universality, nature and consequences.*

(a) Universality. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, * * * by one man's offence death reigned by one, * * * by the offence of one, judgment came upon all men to condemnation, * * * by one man's disobedience many were made sinners," etc. (Romans 5:12-21. See also Psa. 51:5; 58:3; Ecc. 7:20; Rom. 3:10; 1 John 1:8, 10, etc.)

(b) Nature. There are numerous words in the Bible rendered sin; and these words mean iniquity, offence, trespass, failure, error, go astray, to cause to sin, and miss the mark. In 1 John 3:4 we are told that "Sin is the transgression of the law." The word rendered transgression is *anomia,* and means lawlessness. Failure to conform to the law is as certainly sin as to violate the commandments of God. Unbelief is sin. (John 16:9; 3:18.)

In Genesis 6:5 we are told, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,"

and in Gen. 8:21, "The imagination of man's heart is evil from his youth." The word rendered imagination in these passages signifies also the desires and purposes of the individual. Therefore guilt lies in the desires and purposes as certainly as in the act. The common law requires that one shall have committed an overt act of violation before he can be adjudged guilty. But according to the Divine law one is guilty even though he never committed an overt act, since guilt lies in the desires and purposes of the heart. "Whosoever hateth his brother is a murderer" (1 John 3:15). "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Because of the "lust of the flesh, and the lust of the eyes, and the pride of life," every mouth is stopped and the whole world is guilty before God. (Rom. 3:19.)

The Almighty and Sovereign Creator is infinite in holiness. Therefore His "law is holy, and the commandment holy, and just, and good." Sin is ruinous, heinous and damning: the most awful thing in the universe.

(c) Consequences. Sin separates and estranges the sinner from God; and he becomes an enemy of God by wicked works (Rom. 8:7), has no peace (Isa. 57:21), no rest (Isa. 57:20), is polluted (Eph. 4:17-19), condemned (John 3:18), and without hope (Eph. 2:12). Oh, the curse and ruin of sin!

If unrepenting and unbelieving, the future has for him, *first,* inexorable and awful judgment. (See Matt. 25:30-46; Heb. 9:27; Jude 14, 15; Rev. 20:11-13; 22:11-15.) *Second,* the wrath of God. (See Ezra 8:22; Psa. 21:9; John 3:36; Rom. 1:18; 2:5, 4:15; 5:9; 12:19; 13:4; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10; Rev. 6:16, 17; 14:10; 16:19; 19:15, etc.) And *third,* eternal torments. (See Psa. 11:6; Isa. 33:14; Dan. 12:2; Matt. 3:12; 22:11-13; 23:33; 25:41,

46; Mark 9:43, 48; Luke 12:5; 16:22-31; John 5:28, 29; 2 Thess. 1:7-9; Heb. 10:28, 29; 2 Peter 3:5-12; Rev. 19:20; 20:14, 15; 21:8, etc.)

The preacher who ignores these three awful and inexorable truths preaches an emasculated gospel, be he never so faithful in proclaiming other truth. He who preaches the love of God to the exclusion of God's justice and wrath proclaims but idle sentiment. No one will ever truly desire salvation unless he first realizes that there is something to be saved from. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7); all of which symbolizes the sinner's condition, need, motive and hope. In no way can the love of God be so clearly, beautifully and convincingly set forth as in the fact that God makes plain to the sinner his condition and peril, and then shows him the way of escape, having, in His great mercy, Himself provided it at infinite cost. Now, at this point the Gospel comes in as indeed good news, showing God's love for the sinner.

The supreme motive for the atoning work of our Lord was His infinite love for us. The supreme object had in view was to save us from eternal ruin. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Our Lord, while among men, had far more to say about the doom of the finally impenitent than about love and heaven. Is it not wise and safe to follow His example who said, "The word which ye hear is not Mine, but the Father's which sent Me." How can any minister reasonably expect to have evangelistic success if he fails to imitate the Master in this particular?

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. 33:8).

Second, Redemption through Jesus' blood. "The Lord laid on Him the iniquity of us all" (Isa. 53:6). "The Son of Man came * * * to give His life a ransom for many" (Mark 10:45). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). "And ye are not your own. For ye are bought with a price" (1 Cor. 6:20. See also Lev. 17:11; Heb. 9:22; Matt. 20:28; 26:28; John 3:14, 16; Rom. 3:24-26; 5:9; 1 Cor. 1:30; 10:16; 2 Cor. 5:14-21; Eph. 1:7; 2:13-17; Col. 1:14, 19-22; 1 Tim. 2:6; Heb. 9:12-14, 24-26; 10:19; 13:12; 1 Peter 1:2, 18, 19; 2:24; 1 John 1:7; Rev. 1:5; 5:9; 12:11). On no other ground than the cross can the sinner be justified and reconciled to God. If the atoning work of our Lord was not vicarious, then the sacrifices, ordinances, types and symbols of the old economy are meaningless and of no value. The moral influence theory of Bushnell is all right for the saint; but the atonement is of no value to the sinner if it is not substitutional.

More than thirty years ago, in Denver, Colorado, I met an aged Congregational minister, who was a pastor in Hartford, Connecticut, during Dr. Horace Bushnell's pastorate in the same city. He told me this: "I spent an hour with Dr. Bushnell the day before he died. He then said to me, 'Doctor, I greatly fear some things I have said and written about the atonement may prove to be misleading and do irreparable harm.' He was lying upon his back with his hands clasped over his breast. He lay there with closed eyes, in silence, for some moments, his face indicating great anxiety. Directly, opening his eyes and raising his hands he said, 'O Lord Jesus,

Thou knowest that I hope for mercy alone through Thy shed blood.'"

Third, Resurrection. "If Christ be not risen, then is our preaching vain and your faith is also vain. * * * Ye are yet in your sins;" and "they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that are sleeping" (1 Cor. 15:14-20). Jesus was "declared to be the Son of God with power * * * by the resurrection from the dead" (Rom. 1:4). Therefore the apostles and disciples went everywhere preaching "Jesus and the resurrection." (See Acts 2:24-32; 3:15; 4:2, 10, 33; 5:30; 17:18, 32; 23:6; 24:15, 21; 1 Cor. 15:3-8; 1 Peter 1:3-5.) "He was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "By the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities, and powers being made subject unto Him" (1 Peter 3:22). "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Fourth, Justification. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24, 25, 26). "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. 1:21, 22). "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33), for "There is therefore now no con-

demnation to them which are in Christ Jesus; for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2). Believers are "not under the law, but under grace" (Rom. 6:14) and can rejoicingly say, judicially, of course, "As He is, so are we in this world" (1 John 4:17).

Fifth, Regeneration. The unchristian man is spiritually dead (Rom. 5:12), and must be "born again," or "he cannot see the kingdom of God" (John 3:3).

Richard Watson defined regeneration as "That mighty change in man wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that with full choice of will and the energy of right affections, he serves God freely, and runs in the way of His commandments."

He who receives Jesus as Saviour and Lord, is made a "partaker of the Divine nature" (John 1:12, 13; 2 Peter 1:4): "He is a new creature [creation]: old things are passed away, behold, all things are become new" (2 Cor. 5:17).

THE METHOD

The following is the method: The words of the Gospel "are spirit, and they are life" (John 6:63). If the repenting sinner receives them into his heart and life to believe and obey them (James 1:21); the Holy Spirit operating through them accomplishes the new birth (James 1:18), and he will be "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter 1:23). Saved, "By the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7. See also John 1:12, 13; Gal. 6:15; Eph. 2:1-3; Col. 2:13, etc.)

Sixth, Repentance. Repentance means a change of mind; and this change of mind is brought about by the Holy Spirit, through the knowledge of the sinner's condition, needs and peril, by which the sinner is convicted "of sin, and of righteousness, and of judgment" (John 16:8), and is induced to yield himself wholly, immediately and irrevocably to God. (See Matt. 9:13; Mark 6:12; Luke 13:2-5; 24:47; Acts 2:38; 3:19; 17:30; 26:20; Rom. 2:4; 2 Cor. 7:9, 10; 2 Tim. 2:25; 2 Peter 3:9.)

Seventh, Conversion. Conversion means to turn about or upon. When the unsaved sinner is convinced of sin and resolves to turn from his transgressions and commit his ways unto the Lord, he has repented; and when he acts upon that resolve, and yields himself to God in absolute self-surrender, he is converted. (See Psa. 19:7; 51:13; Matt. 18:3; Acts 3:19; James 5:19, 20.)

Eighth, Faith. Until the sinner changes his mind with regard to his relation to God, and resolves with all his heart to do it, his faith is a vain thing, he is yet in his sins; but, when he sincerely repents and turns to God, and believes the record God has given of His Son, his faith is of the heart and unto righteousness. (Rom. 10:9, 10. See also Heb. 11:6; Rom. 10:17; Gal. 5:22; Eph. 2:8; Gal. 3:6-12; 2:16-20; Rom. 4:13-16; 3:21-28; Acts 16:30, 31; John 6:47.)

Ninth, Obedience. Faith is a vital principle. "If it hath not works, is dead, being alone" (James 2:17, 18). Two things are required of the believer, immediately upon his profession of faith in Jesus as Saviour and Lord, namely, verbal confession and water baptism. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10. See also Psa. 107:2; Matt. 10:32, 33; Rom. 10:9; 1 John 4:15, etc.) "He that believeth and is baptized shall be saved" (Mark 16:16). The believer is not saved because he is baptized; but, baptized be-

cause he is saved. We are saved through faith alone, but not the faith that is alone, because "Faith without works is dead, being alone." Water baptism is a divinely ordained ordinance whereby the believer witnesses to the world that he died with Christ, and is risen together with Him," an habitation of God through the Spirit. (See Matt. 28:19, 20; Acts 2:38, 41; 8:12, 13, 16, 36, 38; 9:18; 10:47, 48; 16:15, 33; 19:5; 22:15, 16; Rom. 6:3, 4; Col. 2:12; 1 Peter 3:21; 1 John 2:3; 3:22.)

Tenth, Assurance. Salvation from spiritual death by the new birth, and from the guilt of sin in justification, immediately follows "repentance toward God, and faith toward our Lord Jesus Christ." "For by grace have ye been saved through faith" (Eph. 2:8). "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13). It is here stated that certain things are in God's Word by which the believer is to know he has eternal life. Here are some of them: "He that heareth My Word, and believeth on Him that sent Me, *hath* eternal life, and cometh not into judgment, but *hath* passed out of death into life" (John 5:24). "He that hath the Son *hath* the life." "Whosoever believeth that Jesus is the Christ *is* begotten of God" (1 John 5:12, 13. For confirmation see 1 John 2:3; 3:14, 24; 4:20, 21; etc.).

"And by Him every one that believeth *is* justified" (Acts 13:39)—an accomplished work. So the Bible uniformly teaches. Believing these words of assurance, one finds peace and joy. It is the business of the preacher to make this matter plain to converts, that they may be surely and safely anchored; and "that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of knowledge hidden" (Col. 2:2, 3).

There are some other doctrines, of a persuading character, such as Love, Heaven, Hope, Rewards, that may be emphasized to advantage in an evangelistic campaign; but, those I have enumerated will most surely be owned of God in the salvation of souls, if proclaimed as they should be.

In going about among the churches as I do, I find three things increasingly true. First, Ministers and people in large numbers are awakening to the fact that the so-called "new theology" and up-to-date methods are utterly barren of spiritual results. Prof. A. H. Sayce once said, "Higher criticism saves no souls." Second, Because of this indisputable fact, very many are turning again to the doctrines of the historic faith, for it is seen that they are still workable and produce results as in former times. Third, Great numbers of ministers are seeing that their ministry is a failure unless it results in the salvation of souls. They really feel as did the late Henry Ward Beecher. While conducting an evangelistic campaign in Brooklyn Tabernacle I one day met Mr. Beecher. As he held my right hand in both of his, he said: "I hear you are having a great blessing in your meetings with Dr. Talmage. I very much wish we could have you for a campaign in Plymouth Church." He trembled as he held my hand. He then said, "But I fear my people would not stand for it." Then, after hesitating for a few minutes he added, "I would like to see an old-time Holy Ghost revival in Plymouth Church before I go hence." He then broke down and cried as if his heart would break. Three weeks later, to a day, his body was laid in the grave.

Life and opportunity are ours. Men are dying, and the whole world lieth in the wicked one, lost in the ruin of sin. Redemption is an accomplished fact, and salvation is possible for all. We have been chosen to tell out the message of life and hope; and are assured of glorious success if faithful; if unfaithful we had better never been born.

CHAPTER XIII

"PREACH THE WORD"

BY THE LATE HOWARD CROSBY

One of the latest injunctions of the aged Paul, just before his martyrdom, was that to Timothy, which constitutes the text of my address, "Preach the Word." Thirty years of Christian experience, fifteen years of apostolic survey, and the inspiration of the Holy Ghost, all spoke in those words. It was a command from heaven itself, not to Timothy only, but to all who fill the office of evangelists or preachers in the New Testament Church. The order, thus succinctly given, is a condensation of all that Paul had said to Timothy or to the Church on the subject of preaching.

The sound or healthy doctrine on which he lays so much stress, and the avoidance of fables and the world's wisdom, are both included in this curt command. There has been a tendency from the very beginning to conform the doctrine of Christ to the philosophy of man, to fuse the two together, and to show that all religions have the same Divine element at their roots. This was seen in gnosticism, in the Alexandrian school of Clement and Origen, and in a score of heresies that sprang up within the later Church.

The distinctive character of Christianity has displeased the philosophic mind, and men have sought to explain away many of its features from the standpoint of the human consciousness and by an appeal to the teachings of nature. These efforts have certain marks in common. They diminish the heinousness of sin, they exaggerate the powers of man, and they suggest a uniformity of destiny. Sin is a defect, perhaps a disease. The defect can be supplied, the disease can be cured by human applications, the Divine help being valuable as encouragement to the human effort. High civilization and

moral reform are what man needs, and these can be obtained by the use of general principles common to our race, of which Christianity is only one of the forms.

It is natural and inevitable that, with this teaching, the written Word of God should be neglected, if not ignored. No one can study that Word and then use it for so broad and indiscriminating a purpose. No one can study that Word and then be contented with a superficial polish of society, and a universal brotherhood founded upon such a scheme. Paul saw this tendency in his own day, and he warns the Church earnestly against it. "Beware," is his language—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). The evil principle is ever at work. Human nature is ever the same. The Church is always subject to the same efforts of human nature within itself to remove the foundations of grace and substitute the inventions of pride. Whether it appear in the form of hierarchical assumption, or in the character of rational inquiry and scientific research, the evil principle hides, mutilates, or contradicts the Holy Scripture. The Scriptures, as they are, with their Divine claim and their uncompromising teachings, it cannot endure, and the appeal to Scripture it counts as a mark of credulity and an exhibition of ignorance.

One of the saddest sights in the Church of Christ is the yielding to this spirit of pride on the part of the ordained preachers of the Word. Many modern Timothys use the pulpit for discourses on art and literature; others take the opportunity for the display of rhetoric and oratory; others proclaim an ethics of expediency; while still others seek only to tickle the ears of an audience that desires to be amused. In all this you look in vain for the Gospel. Plato or Aristotle, and in some cases Lucian, could have said it all. Churches are filled by appealing to carnal desires and aesthetic tastes. Brilliant oratory, scientific music, sensational topics

and fashionable pewholders, are the baits to lure people into the churches, and a church is called prosperous as these wretched devices succeed. The preacher delights to get himself into the newspaper and he accommodates his preaching to the newspaper level. Such churches will, of course, have worldly-minded officers and a worldly-minded membership, while godly souls either flee from them, or else mourn in secret, if they are not themselves chilled by the lack of Gospel heat.

It is directly against all this that the holy apostle utters his clarion cry down through the ages, "Preach the Word." What is the Word? It is not man's philosophy nor man's rhetoric. It is the Divine revelation. It is called the Word of God, because it is not of man. As God's it has both authority and power—authority to demand attention, and power to convert and save the soul. It is not to be pounded in man's mortar, nor run into man's mould. It is not to be twisted and fitted to man's preconceived ideas. It is not to be filtered through man's strainer, nor mixed with man's conceits. It is God's and *as* God's let no man dare add *to* it, or take *from* it, or alter it in any way. The Lord Jesus stands by His cross, where He offered up the sacrifice for sin, and points backward to the Old Testament, and forward to the New, as alike the Word of God. Of the former He cries, "Search the Scriptures"; of the latter He tells His apostles that the Paraclete would come and teach them all things, and they should bear witness. This Old and New Testament is one revelation of God—one Bible—one unerring rule of faith. God has not given us a doubtful and deceitful light for our path. He has not given us a bundle of truth and fable tied up together. He has not left us to our weak and discordant reason, and thus made revelation superfluous. He has given His people a "sure word of prophecy" as the only reasonable guide for our weak reason and our sinful natures; and on this sure

Word is His Church built. The doctrines of grace have neither human origin nor human support. They are altogether Divine, and are received only by the soul that becomes partaker of the Divine nature. To go, therefore, to human philosophy or to man's inner consciousness for their confirmation or explanation, is to go to the sentenced criminal to understand the excellences of criminal law. The error of errors is the seeking for the truths of religion from man. It is but the adaptation of religion to the carnal heart. It is the essence of pride and rebellion against God. Thousands of tomes have been written by men who called themselves Christian scholars and Christian philosophers, which are but volumes of confusing metaphysics and specious rationalizing from the basis of natural experience, and which have undermined faith in the Word of God, and utterly perverted the Gospel of Christ. Students of Christian theology waste precious time in studying the works of these conceited thinkers, whose names are lauded as those of giants in the Church, while they are corrupting the pulpit and secularizing the pew.

It is a favorite charge of the advocates of this looseness that we are worshipping a Book. "Bibliolatry" is the formidable word that they cast at us. But we worship no book. We *do* worship God who sent the Book, and it is no true worship of God that slights the Book which He gives. If we honor God, we shall honor the Word He has sent, and we shall be jealous for that Word, that not one jot or one tittle of it be disturbed by the vagaries of dreamers or the impious hands of boasting critics. It is the Word of God, and, as such, we shall not allow, for a moment, the speculations, imaginings, and guesses of men, ever so learned, to weigh a feather's weight against it. They have been convicted over and over again of grossest fallacies in their hot endeavor to detract from the influence of the holy Word, and their criticisms have returned upon themselves to their confusion. What gross absurdities have been promulgated

by these learned enemies of Revelation! Myth, romance, the fiction of poetry, a patchwork of traditions, contradictory records, pious fraud, these are some of the labels that the strutting pride of man has affixed to the books of the Bible, while not one of his sneers has been sustained in the light of honest criticism. No scientific truth has been found opposed, and no historic truth misstated, in all the sacred writings, from Moses to John. The most microscopic investigations have been made by the most eager and learned enemies of the truth in order to find some inaccuracy, but not one has been discovered, except those necessarily resulting from the process of transcription, and those imaginary ones which are perfectly resolvable by ordinary common sense. Apply these tests to the Vedas, the Avesta, or the Koran, and the contrast is overwhelming. These fairly bristle with error and falsehood, but the Bible comes out from the crucible without spot, as the pure Word of God. Men just as learned as the inimical critics, and just as thorough in their investigation, men known and revered in the world of letters, have accepted the Bible, the whole Bible, as the inerrant truth of God. If the verdict of the inimical critics can be thus set aside in an equally learned court, the result shows that their learning goes for nothing in the matter.

But far above all this testimony to the letter is the witness of millions who have found the joy unutterable and the peace which passeth all understanding in the sacred Volume, and who are drawn to it as a child is drawn to its father, without question regarding his worth and authority. They never suppose (and the position is a right one) that the fountain that refreshes their soul is defective or corrupt, but they value its every drop as a gift of the Divine grace. They go constantly to its blessed waters and always derive strength from the draught. To such the carping critics are as unworthy of regard as those who would argue against the sunshine. The knowledge of the heart is a profounder thing

than the knowledge of the head, and, in the Spirit-led disciple, can correct and rebuke the errors of the latter. Now, it is this holy Word, thus spotless and thus powerful for righteousness and comfort, that the Christian preacher is to preach. *The preacher is a proclaimer, a herald, not a college professor or an originator of theories.* He has the Word given him, and *that* he is to proclaim. He is not to draw from the wells of human philosophy, but from the stream that flows directly from the throne of God. He is to tell the people what God has said. He is to hide himself behind his message, and to receive it equally with those he addresses. *Nor is the preacher the mouthpiece of a Church to issue ecclesiastical decrees and fulminate ecclesiastical censures.* This is as far from preaching the Word as the other. As a herald of Christ, while there is nothing before him but human hearts and consciences to appeal to, there is nothing behind him but the revealed Word of God to utter and enforce. All Church commands laid upon him as to his preaching are as nothing except as they are conformed to that Word. He is responsible as a herald to God and not to the Church. He is God's herald and not the Church's. The same reason that forbids him from making the people's approbation the guide to his preaching will forbid him from making Church authority the guide. He will be happy to please both people and authorities, but he cannot make that pleasing a criterion or standard. His duty is above all that. His allegiance is higher.

IN THUS LIMITING HIMSELF TO THE PREACHING OF GOD'S WORD, THE PREACHER IS NOT CIRCUMSCRIBING HIS POWER, BUT ENLARGING IT. By the jealous use of that Word alone he will accomplish far more for the kingdom of Christ and the salvation of men than by mixing human expedients with the Word. Human expedients are very specious and attractive, and, alas! many preachers betake themselves to them. They think they will attract the multitude and fill up the pews

and produce a larger rental; and so they may, but these are not the objects for which the Lord sent out His heralds. Success is not to be reckoned by full houses and popular applause, but by convicted and converted hearts, and by the strengthening of the faith and piety of God's people. A holier life, a more pronounced separation from the world, a stainless integrity in business pursuits, a Christly devotion to the interests of others, a more thorough knowledge of the Word—these are the true signs of success which the preacher may justly seek, even though he wear homespun and his people meet in a barn. These are the glorious results which the consecrated soul will pray for, and in them he will rejoice with a purer, holier joy than that which comes from numbers, wealth, or popular admiration.

IF THE PREACHER PREACHES THE WORD ONLY, THEN HE WILL TEACH HIS PEOPLE TO HANDLE THE WORD—to follow him in his reading and expounding—to study over the Scripture lesson at home, and to pray its blessed truths into their souls. A people will, in this way, become mighty in the Scriptures; and he who is mighty in the Scriptures is a mighty power for Christ and salvation, and in his own soul will have a full experience of the power of Divine truth, deriving it directly from its source, and proving how the entrance of God's Word giveth light.

STILL AGAIN, IF THE PREACHER PREACH THE WORD ONLY, HE WILL HIMSELF BE A DILIGENT STUDENT OF THE WORD. He will bathe in God's revelation and be permeated by it; and so be proof against all the shafts of ignorance and conceit. He will become familiar with every detail of the sacred history, chronology, ethnology, geography, prophecy, precept, and doctrine, and will take nothing at second hand. He will not go to Pope or Council, nor to Calvin or Schleiermacher, to know what to preach, but his delight will be in the law of the Lord, and in His law will he meditate day and night.

It is a lamentable fact, that in too many of our seminaries where preachers are prepared for their work, the Word of God is not taught, but in its stead the philosophic schemes of so-called "fathers" and great divines are given as the basis of doctrinal belief. It is true, that these schemes are brought to the Scripture for support, and texts are quoted in their defence. It is true also that some of these schemes are consonant with Scripture more or less. But, with these admissions, the mistake still exists, that the Word of God plays a secondary part in the instruction. It is not taught; that is, it is not made the authoritative text-book. It is even sometimes introduced as a subject for criticism, and men like Reuss and Robertson Smith are brought in as the critical guides or, at least, helpers. As if a school of the prophets was intended to examine the credentials of God's Word, and not to take it humbly and gratefully for personal use and for use before the people.

Some theological schools might without exaggeration be called "schools for turning believers into doubters." The excuse, that men who are going to be preachers should know all that is said against the credibility, genuineness, and authenticity of the Scriptures, is a flimsy one. If that were the object, these objections would be considered only by way of parenthesis, and the overwhelming evidence of the Scriptures would be the main current of thought; but this is not the way it is done. On the contrary, the objections are magnified, and their authors are commended to the students for their perusal, and the hint is often thrown out that conservative views of the inspiration of God's Word are antiquated, obsolete, and marks of ignorance. We have thus, in the very places where, most of all, we should expect to see the profoundest reverence for God's Word, and its faithful study for the understanding of the Divine will, the machinery for undermining the doctrine of Scripture inspiration and authority, on which all Christian truth rests, and that,

too, in the young minds which are being prepared to become Christ's preachers to a sinful and dying world. It is a most painful thought, and it becomes the Church of Jesus Christ to arise to a sense of the evil, and to correct it before the whole Church is poisoned by this insidious influence.

We wish our young Timothys to go out to their work with the one controlling desire to put God's Word before the people and to avoid questions and strifes of words which do not minister to godly edifying, knowing that the power to convert and edify is not the wisdom of man, but the power of God.

In these days when so much is made of science, let them leave science alone. All the knowledge of the material world, which science deals in, has nothing to do with the soul's salvation. That is in a different sphere altogether. While it is in accordance with propriety that a preacher should have a general acquaintance with life and things about him, which would include the main principles of natural science (which is simply to say that he ought to be an educated man), yet it is not through material science that he is to teach heavenly truths, nor is he to waste his time on protoplasm, bathybius, and natural selection, into which and like subjects Satan would gladly draw him, that he may not present the subjects of sin and the cross of Christ. If a preacher illustrate Scripture doctrine from facts in the natural world, it is well. He follows the Master's example. But if he puts the natural world in its scientific aspects forward as the text of his discourse, he is using a Bible of a very weak and uncertain sort, and of which he knows very little, and he is making the Word of God subordinate to his own inferences and guesses from nature. Science and religion are too often spoken of as if they occupied the same plane. Both those who say they are antagonistic, and those who say they are at one, equally talk of the two as on a level. You might as well talk of bread-baking and religion as if they were co-ordinates.

Of course there is a connection between science and religion. So there is between bread-baking and religion. The scientific man ought to be religious. So ought the bread-baker. Science can furnish examples of God's wonders in nature. So can bread-baking. But such connections cannot put the subjects on the same level.

Science is merely the study of matter, an examination into natural sequences; but what has that to do with man's immortal soul, and the Word of God to that soul? Who dares to bring the latter down to the level of the former? What has the analysis of any body and its division into carbon, oxygen, and hydrogen to do with my eternal relation to God as a responsible and sinful being? Why mingle things so utterly diverse? And yet this babble about science and religion (where science is always ever put first) is heard *ad nauseam* from those who are commissioned to preach the Word. Is this Paul's way? Is this John's way? Is this Christ's way? Then why should it be the way of our modern Timothys? Science at its utmost reach can never touch the sphere of the soul's pressing wants. All its truths together can make no impression on a guilty conscience needing the Divine pardon. Nature is as dumb as any of its own stones in the matter of the soul's salvation. Then why meddle with it in the pulpit? Why bow to it as a teacher? Why be guilty of the blasphemy of putting it on a level with the Word of God?

It is as preachers depart from that Word that their preaching becomes barren and fruitless. The Divine Spirit will only accompany the Divine Word. His mighty power will act only in His own way and by His own means. The Word is supernatural, and woe to the preacher who leaves the supernatural for the natural; who sets aside the sword of the Spirit to use in its stead a blade of his own tempering!

CHAPTER XIV

PASTORAL AND PERSONAL EVANGELISM, OR WINNING MEN TO CHRIST ONE BY ONE

BY REV. JOHN TIMOTHY STONE, D. D.,
CHICAGO, ILLINOIS,
EX-MODERATOR GENERAL ASSEMBLY PRESBYTERIAN CHURCH,
U. S. A.

The story of evangelism is the specific history of the Cross of Christ. Great movements and revivals have made up much of its general history, but slowly and quietly through the years and centuries the Evangel has won, as men and women have led their fellow human beings to repentance and have by precept and example followed in the footsteps of their Lord.

Jesus Christ won most of His followers and chose His Apostles one by one. He called men to Himself, and they heard and heeded His call. The multitudes sought Him and heard Him gladly, but He sought individuals, and those individuals sought others and brought them to Him. John the Baptist said: "Behold the Lamb of God," and Andrew his disciple heard and followed. Andrew found his own brother Simon and brought him to Jesus. Jesus the next day found Philip and bade him follow Him; Philip found Nathaniel and answered his questionings by the Saviour's previous reply, "Come and see." The Master called Matthew from his unworthy work, and so the other Apostles. Saul of Tarsus was arrested by the Divine individual call as he pursued his intense and terrorizing campaign against the early Christians. His "Who art Thou, Lord?" was followed by his complete surrender as he asked, "What wilt Thou have me to do?"

All through those first decades of the early Church, and on through the ages, individual work for individuals has pro-

gressed and accomplished results. How largely the Gospels, the Acts and the Epistles verify this fact! Even the marvelous work of Philip in Samaria was not the immediate plan of God, but the Spirit sent him past Jerusalem, down into the desert at Gaza, that he might win the Ethiopian eunuch to Christ, and through him no doubt countless hosts of Africa. The missionary journeys and efforts of Paul were filled with personal service. His letters are filled with personal messages. Some of his most important letters, such as Philemon, the Timothys and Titus, are addressed and written to individuals. His winning of Onesimus in Rome, and the letter to Philemon which resulted, is one of the most effective and beautiful experiences recorded in all the Word of God.

God has used men mightily in reaching vast multitudes of people, even from the days of His own ministry and the days of Peter and his associates at Pentecost. Even at this time, two hundred years after his unparalleled ministry, we are reminded of George Whitefield, who preached at times to fully thirty thousand people in the open air, and won his thousands and tens of thousands. We recall the vast multitudes who were reached by our own Moody and Sankey; we note the vast audiences who flocked to hear Mr. Spurgeon, week after week, year after year. The strong evangelists of our own generation verify before our very eyes God's honor placed on those to whom He gives such signal power. But our thought goes back to the great universal method our Lord Himself instituted, of reaching the individual by his fellow man.

The Almighty could have so arranged His Divine plan that He Himself, without human help, might arrest and enlist followers as He did with Saul of Tarsus, but this was not His plan. By man He would reach men. Human mediums of power must do His wondrous work. Man must go, in the power of His Spirit "into all the world, to preach the Gospel to every creature." And His promise was sure and permanent: "Lo, I am with you alway."

GOD'S HOLY SPIRIT

The first requisite in winning men to Christ must be the presence and power of the Holy Spirit. "It is expedient that I go away from you, for if I go not away, the Holy Spirit will not come." With His presence "greater works" than the works of Christ "shall ye do." "Ye shall *receive power* when the Holy Spirit is come upon you, *and ye shall be witnesses.*" To live in the power of God's Holy Spirit, and to know that He is present and will lead, is in itself an assurance of a joyful and successful service. The Spirit will constantly "call to our remembrance the things of Christ," and hence we may not be anxious as to the words we are to speak, for He will direct us and speak for and through us.

So many times we are fearful and embarrassed, but this will not be the case if we are under the influence momentarily of God's Spirit. "He will guide us into all truth." "He will not speak of Himself," but will glorify Christ. That which we say in weakness He will use with power, and "His word will not return unto Him void, but will accomplish that whereunto it was sent." We may always take for granted His preparation, for He does not send but calls us. His word is not "Go," but "Come." Thus we will always be on the alert for opportunities to speak the things He would have us, and our words and thoughts will be those which He suggests and honors. We will be nourished constantly by His Word within, and equipped with His sword for sustained protection and aggressive attack. If His Word abides in us, we will never be weak in body, nor unprepared and weaponless. His Spirit will also give us courage and endurance, and the fearless one who has stability and patience need not fear the unexpected nor the aggressive opponent. The Spirit of God also prepares the one whom we must approach, and is working in his heart as well as with our words.

Prayer is also a real factor in our lives, and we live in His presence by the true conversational method of association.

As God speaks to us through His Word, so we talk with Him in prayer, and the place and surroundings are of little relative importance, as we are always with Him and He with us. The word we speak and the act we perform is the expression of Himself, and the impression is bound to be His as well, for our association with Him takes others into His presence as they communicate and associate with us. We may pray before and after and as we speak with others, and do it so naturally and impulsively that we may actually live in the atmosphere of prayer without hypocrisy and without pretense. And prayer will become more and more a power in our work as we approach individuals from the very presence of the unseen but not unknown God. Assurance and confidence result, and we are agreeably surprised with ourselves to find that our happiness does not depend so much upon the evidence of our success as upon the consciousness of our faithfulness.

We will also seek to win others to Christ that they too may be used by His Spirit and associated with Him, rather than simply to obtain salvation; not what we can do *for* them, but what God's Spirit can and will do *with* them.

The Spirit of God will also lead us to gain from others the experiences and methods through which they have gone to learn to do this work for Him; hence conferences and testimony will take on new life and gain keener interest. We will overlook littleness, and the greatness of God is seen in His confidence placed in those who win others to Him. Criticism will give place to appreciation and suggestion to expressions of gratitude. We will see in others what God sees, and fail to see what we have seen before by way of fault and error. We will also learn to take the difficult things to God in prayer instead of taking them to men in controversy, and will be surprised to find how many easily adjust themselves for us.

God's Spirit will also prompt us to spend longer seasons alone and seriously think upon life's greatest issues and values. Prayer will be less general and more specific and individual.

Souls will mean more, and things less. Lives will become more attractive and fascinating, and books, papers and stories will only control interest when related to lives which can be influenced for and by Him.

The last verse of "In the Secret of His Presence" asks the real question:

"Would you like to know the secret of the sweetness of the Lord?
Go and hide beneath His shadow; this shall then be your reward.
And whene'er you leave the silence of that happy resting place,
You must feel and bear the image of the Master in your face."

This will be the result, and others will be won by you as they see in your very face the reflection of Christ, because His Spirit dwells within you.

THE BIBLE

A second most necessary element in winning men to the Master is a knowledge and appropriate use of God's Word. We must be workmen who need not to be ashamed, who can rightly divide the Word of Truth. The use of the Bible is the greatest advancing weapon for Christ. The worker who knows his Bible will constantly read it for strength and apply it in dealing with the unconverted. He will not argue with men, nor talk *about* God's Word, but he will explain *with* it, and repeatedly refer to it. An open Bible before and with an inquirer almost always means conversion and spiritual growth to follow. When dealing with your subject, ask if he has ever considered what the Bible says on the point under discussion. For instance, a man tells you he does not take much stock in what you have been saying about the necessity of the Cross; it seems somewhat foolish to him. Do not be angry, but reply pleasantly that you do not blame him a bit, in fact, Paul himself writes, in his first letter to the Corinthians,

that men will feel exactly that way. Tell him you appreciate his frankness, and meanwhile pull your Testament from your pocket or take it from the table, and turn to the passage in First Corinthians, one, eighteen; or better still, hand him another copy of the Bible open to the place, and read from your own copy: "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God." Then, before he is angered or troubled about that word "perish," ask him to notice in the same connection the twenty-first verse, just below: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God *by the foolishness* of preaching to save them that believe." These passages will at least arrest his attention, and unconsciously interest him somewhat in reading the Bible himself.

I well remember a somewhat like experience to this suggested, which happened in my parish calling years ago. I was talking in the office of a man who was a confessed unbeliever, when he made some such criticism of a former sermon he had heard. I followed the course outlined, and after reading the verses, he remarked upon their application, and told me he would "look into the Pauline writings." He became later a fairly regular attendant in church, and sometimes came to our Bible class.

From such a chapter as that, I would take a man into the second chapter, which attracts one from the very first sentence, "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I was determined not to know anything among you but Jesus Christ and Him crucified." Then read the fifth verse: "That your faith should not stand in the wisdom of men, but in the power of God." Then the ninth verse, with its wonderful vision: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him." This verse will prove a vista to many to scenes beyond.

Ask a man who doubts God's love for him if he has ever carefully considered that his salvation does not so much rest upon his confidence in his own belief as in God's confidence in *him*. Tell him that faith grows by use and action. Ask him to pray, "Lord, I believe; help Thou my unbelief." Turn to Hebrews, eleven one, and read it from the Revised Version, which is far stronger in this verse: "Faith is the assurance of things hoped for, the conviction of things not seen." Then go on with this great "Faith chapter." Stop and dwell upon some of the references, if it will add to the interest. Remember to have an open Bible before your companion as you read. Reading to a man will not help a listener and reading with you will. Let the eye help the ear, and make it personal by letting him follow you as you read. Perhaps sometimes ask him to read an occasional verse that needs emphasis, and then you comment on it, asking him to read on.

If a man does not understand how God can love him, do not discuss it, but turn to First Corinthians, the thirteenth chapter, and read it slowly and thoughtfully. Always begin that chapter with the last verse of the twelfth: "And yet show I unto you a more excellent way." Change the word "charity" to "love." When you get to the fourth verse, intersperse a remark such as this: "Have you ever read anything more wonderful than this: 'Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.'" Why, each verse of this wonderful chapter will grow more and more impressive as one reads on. Then read through the first verse of chapter fourteen, which gives us the admonition, "Follow after love and desire spiritual gifts." Ask a man if such attainment as this isn't worth while. Turn before he answers to John three, sixteen: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For God came not into

the world to condemn the world, but that the world through Him might be saved."

In other words win a man by the love of God. Before he can question again, ask him to turn, or better, take his Bible and turn for him, to Luke the fifteenth chapter, and beginning with the eleventh verse, read together the parable of the Prodigal Son. Then quickly and easily turn to First John, the third chapter: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not." Read on a way in that chapter, and then turn over to the fifth chapter and read there. Then turn to Revelation three, twenty, and read: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and he to Me, and he shall go in and out and find pasture."

Tell him in connection with this verse the story of Holman Hunt, the great artist who painted, "The Light of the World." Describe the picture till he recalls it, of Christ standing before the latticed door, knocking, holding a lantern in the other hand, the distant love in the Master's eye showing that the interest of His thought was within the cottage. Tell him how Holman Hunt, after the picture had been painted, called in a friendly artist to criticise the picture. His friend, after scrutinizing the picture, said, "But you have no latch on the door." "No," replied the great painter, referring to this verse, "the latch of this door is on the inside. 'Behold, I stand at the door and knock. If any man hear My voice and *open* the door.'"

Show how Christ respects the human life by knocking and not forcing His entrance, and how if the individual opens He will come in and abide.

If you have one burdened with a sense of his own guilt and sin, turn to Isaiah one, eighteen: "Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like

crimson, they shall be as wool." Then turn to Romans seven and eight and read with him from verse fourteen. I have personally known more men reached by these chapters than by any others. They are a sort of photograph or mirror to most men of their own very lives. Just note that fifteenth verse: "For what I do, I allow not; for what I would, that do I not, but what I hate, that do I." Then verse seventeen: "Now then it is no more I that do it, but sin that dwelleth in me." Read on, verse after verse, until you get to that powerful verse, the eleventh of the eighth chapter. Then you will have to stop. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

This verse will inspire most men who need it. It lifts a man out of himself. There is actual life power in its truth. The thrill and longing is liable to come especially after a man has realized what sin is doing in and for him. I have known many a man look up at that verse and ask if it could be possible for him to attain such a thing. Of course it can. That eleventh verse, led up to aright by that which precedes it, will arouse almost any heart. Then take a man right over to chapter twelve: "I beseech you, therefore, brethren." Tell your man how the first eleven chapters of Romans are the theory of Paul's great theme of "Justification by Faith," and that now in the twelfth we have the practical, hence the "therefore." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Tell a man the glory of sacrifice, and what it means to live that kind of a life, subject to God's will. Turn over then to Ephesians three, the fourteenth verse, and read Paul's great

prayer with him, telling him you want him to know how a man who felt those truths of Romans could pray for other men. Then read all that prayer, Ephesians three fourteen, through verse twenty-one. Re-read verses twenty and twenty-one. This verse will lead us to our knees, and that means victory. Let us consider in this connection the subject of

PRAYER

We do not estimate the place and power prayer has in winning others to Christ, prayer for others in intercession, and prayer with others as we take them individually into the very presence of God.

First, prayer for them. No matter what your method or lack of method may be, take those for whom you are working up to God in prayer. Pray for them by name; pray that you may approach them aright and appeal to them with Divine wisdom. Pray that you may be able to put yourself in their place, and be patient as well as wise with them. Pray that you may turn to the right Scripture, and use the appropriate illustrations, to help them. Pray that you may lead them to Jesus instead of talking with them about Him. Pray that they may be responsive and willing. Pray that their sins may not hinder them from giving their best selves to the consideration of this all-important subject. Pray that they may see in you that vital interest and real sincerity which will actually arouse them. Pray that their companions and surroundings may not prove a barrier or hindrance to them. Pray that you may converse with them on the essentials and not spend the time on unimportant and relative matters.

Pray that you may not be timid or careless, but fearless, clear and exact. Pray that human sympathy and love may influence you to show your heart and soul to touch and melt their hearts. Pray that just the favorable opening may come to you, and that you may be ready to use it. Pray most of all for the Holy Spirit's power with you.

Then secondly, pray *with* the individual. After Scripture has had its chance, and decision should be reached, get your friend on his knees, and ask him to decide after you have poured out your heart to God for and with him. I have known more men who have yielded on their knees than anywhere else. At just the right time, when genuinely prompted by loving impulse and sincere motive, your hand placed upon his shoulder may help him make the decision. To let one know you love him for Christ's sake breaks many a heart. When thus praying, no matter how cold your heart may have been, you will feel three are present rather than two, and the third is the Saviour of men.

When you pray with the one for whom you are working, be most specific and plain in your petition. Then ask him to pray for himself. If he cannot, frame his prayer for him, and ask him to repeat. Bring him then and there to a decision if possible, and seal the occasion with prayer again. Pray frequently between questions, if led. Remember the destiny of a human soul is in the balance. Pour out your soul to God and labor with Christ for that soul. When nothing one could say, quote or argue would help or convince, I have seen men yield on their knees and rise to their feet happy and confident in Christ. Sometimes a subtle and unconfessed sin is lurking in the mind or heart, and that keeps from decision. On one's knees in prayer, this is liable to be yielded, and the life freed from the fetters of concealed guilt.

Sometimes an unforgiving spirit is the cause of delay. There is no place so sure to overcome bitterness or hatred as the place of prayer. Leading the human life into the place of prayer will bring Divine power into the work, and conquers where you might fail.

Another form of prayer *for* the individual may be used by putting down upon a list or card the names of those for whom you are praying. We have in our own church a small card which is distributed occasionally at the prayer service

and at other spiritual gatherings, which is entitled "Prayer List." On it there are spaces for names, and a blank line for the name of the signer and the date. A small footnote states that a copy of the card may be mailed to the pastor, although it is not required or urged. The list is for the individual Christian, a definite prayer for a definite soul. Many of these cards are handed in to me, and we thus unite in prayer for these souls. It is a real method of binding pastor and people in prayer for individuals.

A prayer list which includes all your friends is a most inspiring and useful method. One whom you see each day will be next in alphabetical order to a missionary in central India or in Japan. Home problems will come sometimes next to far-distant hopes, and the whole world comes to your very room through the power of prayer. As the years go by, so many whose names are there before you give themselves to God, and so many causes for gratitude come. In days past, I tore up a card when the heart yielded to God, but now we leave the card just the same, for one needs prayer surely after conversion fully as much as before, that growth and grace may abound. Prayer for individuals also makes one alert when opportunities open to speak to them, and directs aright conversation at such times. It also frees us from mind-wandering and perplexity in prayer. We grow specific and very definite, and learn to ask for those things which we really want. Friendship and companionship mean more when we realize that we are meeting each other through Christ at the throne of grace, and individuals are conscious of greater power than human speech when they know that you are praying for them.

Recently, when a man yielded to Christ, he replied, when told by his friend he had long prayed for him: "Well, I knew something was influencing me, for I have felt unhappy and dissatisfied until now, and it was not natural for me to be troubled about myself."

Prayer is, then, a most effective and powerful agency in winning others.

We ought also to pray more in our *public utterances* for the immediate and direct result of our preaching; that souls may be converted; that hearts may be arrested in sin and turned to God. Dr. Maltbie Babcock used to pray for a verdict then and there, that souls might yield during that very service. When a congregation feels that a preacher actually expects results, they begin to expect and pray for them too. If the soul hungers for souls, then public as well as private prayer will claim them.

METHOD AND MEANS

We must now take up the subject of method and means. The method is, after all, secondary, and if it becomes too set and orderly, it will be self-destructive, for as soon as one sees your method, the heart and mind are steeled against it, and there is little or no interest. When God's Spirit leads, we are responsive to all kinds of openings and ways. Instead of studying approach we simply advance as the plan opens before us, and we find ourselves doing in an unexpected way the very work we have always hoped to do. A revival of God's Spirit means the disregard of former ways and means, and an initiation of new and untried channels. We regard and value less the method, and seek only for the result.

It is wise and right for us, however, to consider methods and means. Christ Himself began His work with reaching individuals and training them to work for others. When Dr. Bruce wrote "The Training of the Twelve," he gave us the scholarly development of this truth. The Founder of our faith gave Himself largely to twelve men, and one of these was not worthy and another extremely vacillating. With them He walked, to them He revealed Himself in conversation, precept, parable and miracle. They grew like Him and followed His teaching. Five hundred millions of souls today

honor Him as His followers, but He did not gain this vast multitude of myriad tongues and tribes by organizing a great band, but by the selection and training of twelve men. True, the multitudes sought Him, as they had followed John the Baptist, but He did not seek the multitudes. Great throngs followed many of those early disciples and preachers, even up through the latter centuries, and many were mightily used in preaching to great throngs of men, but Christ's method still remains—He sought individuals. What if He had never talked with that poor Samaritan woman at the well-side; we would never then have had those wondrous words in the fourth chapter of John: "Whoso drinketh of this water shall thirst again; but whoso drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." What if these words had never occurred in the Gospels?—and they would not if Christ had not passed through Samaria and taken pity on that poor sinful woman and talked with her. What if He had never spent time with Nicodemus when he sought the Master by night? What rich and significant words those He uttered then on regeneration: "Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one who is born of the Spirit." Suppose Christ had never overtaken the two disciples as they walked to Emmaus after His crucifixion, and we had never known those words of His and that experience they had as their hearts burned within them. He turned and saw the two disciples of John who had heard John the Baptist say, "Behold the Lamb of God." Andrew went from Christ to find his brother Peter, and brought him to Jesus. The next day Jesus Himself found Philip and told him, "Follow Me." Philip found Nathaniel. All through His work on earth, Christ saw and found individuals. Zacchæus was called out of a tree, Matthew from a money-changer's seat, but these men became

winners and leaders of other men. Saul of Tarsus was not let alone because he was a persecutor, but was arrested on a highway with a personal word and question. His reply was: "Who art Thou?" and "What wilt Thou have me to do?" Paul, although a great preacher, worked too with individuals, in no more beautiful way ever illustrated than in the touching love he showed for Onesimus, the Phrygian runaway slave, whom he sent back to his master and Paul's friend at Colossae, Philemon.

The greatest advantage which the large meeting has is so interesting individuals in the truth that they will inquire from individuals who are ready to help them, as to the application of the truth they hear. A valuable series of meetings is only sure in interest and result as individuals invite, seek and lead others to be present, and then follow them by individual effort. The successful revivals of today must follow this method if permanent and large results are to be attained. God works through men, and individuals must reach other individuals.

One of the most efficient means some have used is that of training men and women to call upon those in their neighborhood and personally invite them to services—not a formal invitation, but a call in which they may get acquainted and feel at home with one another; one call followed up with another until a friendliness springs up and there is a response. There are many departments in church life that take this work up, such as the Home Department of our Sunday Schools, pastors' aid and visitation societies, and relative organizations; but there should be a more definite personal responsibility put upon our members as they come into our church, in reaching others, and in extending to them the definite invitation to attend God's house and give their lives to the Master. The Church of Christ universal has an immense force in herself to face the work of winning others to Christ, but we have not used that force. The foreign missionary lands have appre-

ciated this fact in the work they are doing, and in some places the condition of winning others has been imposed upon new members before they are accepted into full communion. For instance, before a new member is received into the Korean Church, the convert must not only confess his faith in Christ, but also lead another to Christ.

What if our membership were really working for others individually, and were trained with that in view? What if we called the attention of our new members to this very obligation and expectation? Some of our churches have had no new members for several years, and some have very few. On the other hand, here is a great force of hundreds of thousands who are not working in the very line of activity which it is their privilege and duty to use. Suppose a church with one hundred members so impressed this upon fifty per cent of its membership that each one of those fifty should win one soul to Christ. It would mean that that church added fifty per cent of its membership the next year. If a church of five hundred members were to use twenty per cent of its membership, each winning one soul a year to Christ, that would be a hundred members added to that church. On the other hand, why should we not expect that many of our members should have one or more representatives at every communion? This would mean, if five or six communions were held during the year, that fifty such workers would add from two hundred fifty to three hundred to the membership of that individual church in a year.

Now, there is no question that a pastor has his definite work of preaching. He must also realize that, no matter how intense and far-reaching that work may be, his pre-eminent work should be in his pulpit; but it is also his work to shepherd his flock, and a shepherd cannot properly do that work without teaching his flock to follow him. He first must be an inviter and winner of men to Christ, and he must train his people to follow him. The great need of the Church today is

a work within herself, in which her members may become individual and definite workers for the Lord Jesus Christ, and the winners of others to Him. In some of our churches, this method and means of reaching others has been carefully and thoroughly organized, so that regular organizations of young people and others go out regularly to do this work in their neighborhood, inviting others to attend the church and afterward winning them individually to Christ. We do not find that all such visitors are able immediately to become personal workers, but we do find that this work tends to lead them to desire to do that work, and in many instances leads them into efficient service. In our own church, hundreds upon hundreds have been won in this way, and we now have from fifty to sixty young people who are doing this work regularly, week after week, the result being that the influence is felt upon all our services, and hundreds are present at our services who would not be there except for this personal invitation and direct association.

We would here quote from a recent book upon this subject,* which I prepared for the work in our own church here in Chicago:

"Some five years ago, in reviewing carefully a ministry of about fifteen years, I was convinced of certain effective and many ineffective results. This practical inventory led me to consider the method, means and value of relative activities. It was very clear to me that much public work had not yielded results equal to certain private and personal service, although the latter is more easily known and tabulated. It was also evident that the work of the preacher and pastor is not concluded in bringing men to Christ, but in inspiring and training them to become the winners of others.

"In talking with colleagues in the ministry and gathering occasional evidence from varied churches, I discovered that a great weakness in the Church exists in a lack of masculine

---

*"The Invitation Committee," published by Presbyterian Board of Publication, Philadelphia, Pa. Leather, 25 cts.

spiritual leadership—the difficulty of finding strong men to fill spiritual offices and to lead in spiritual service—Boards of Trustees being more easily filled than Elders' or Deacons' Boards, men more responsive to ushering or even to taking official duty, than to taking a Sunday School superintendency or class, or attending and participating audibly in the weekly prayer service. I also found men ready to relieve one in distress or assist materially in any emergency, who seemed embarrassed and helpless when asked to assist or direct in things spiritual.

"Since this actual condition has been discovered, the effort has been made to remedy it by giving constant and faithful attention to individual Christians, not only pointing out the way of growth through exhortation and inspiration, but through instruction, example and personal direction.

"The community in which our church is placed has many thousands who are unreached and unattracted by any church. It has large numbers of youths of both sexes and many young families. Although there are many whose homes are permanent, even a larger number are transient and hence apt to scatter and drift farther from all moorings.

"No pastor nor force of professional assistants can hope successfully to reach such a field, but trained membership can, and young men and young women who are interested, instructed and directed can see in such a neighborhood a vast storehouse of raw human material which may be made into finished product for God. Better still, such latent life may become energized and utilized to win and save itself with responsive, joyful life.

"Organization has accomplished much, but the work and worker need Divine inspiration and spiritual food as well, and the Word of God, prayer and common sense combine to make the work effective and permanent. This little handbook is thus sent out to assist in meeting that need, that the hundreds of young men and young women already won may become winners of others; and primarily that the half hundred young people now working on these Invitation Committees may have a ready reference in time of immediate need.

"We have also felt that our need may be the need of others elsewhere, and cordially extend to you as well, our comradeship."

In connection with this same little volume, there are certain practical notes which we would also give to you:

"One cannot use God's Word without studying it

"You cannot win others to Christ unless you believe in Him and keep near Him yourself.

"*He* must work *through* you. 'Apart from Me ye can do nothing.'

"Prayer must be a reality and a power to you. 'Ask, and ye shall receive.'

"Confidence in Christ's power must attend your effort. 'I can do all things in Him which strengtheneth me.'

"Common sense means putting yourself in the other man's place. Do not merely argue. Use the Word of God.

"Do not do all the talking; win the confidence of the one for whom you are working, and let him tell his story.

"Do not be in haste. Remember 'God's delays are not denials.' Work and wait. Be patient and persistent.

"Pray *with* your man as well as *for* him. Don't be afraid of falling on your knees in the presence of another.

"Get him to pray for himself.

"Learn to pray anywhere and in any posture—in an office or an automobile, in a quiet spot on the street, standing, sitting or kneeling, but always reverently.

"Get your man alone. Do not present the matter when another is present. (Exceptional cases may occur, as at times when talking with husband and wife.)

"Study your case beforehand (when possible).

"Do not approach your case with fear but with prayer and faith. 'It shall be given unto you . . . . what you shall speak.'

"Learn how by doing, and gain confidence through experience.

"Remember you are not only Christ's representative but that God's Holy Spirit is working through you. The power is His.

"Approach and do your work with a happy heart and with joy. Always show that 'the joy of Jehovah is your strength.'

"Beware of the temptation to postpone. The evil one prompts such suggestion. Many a man is never asked to give his heart to Christ because a good impulse was averted by indecision and the false plea of 'a better time to speak.'

"If you fail, do not be discouraged, but determine to get nearer to God and to gain more power through your apparent failure. Write a good letter to the one you have failed to reach or failed to find after repeated calling. Many have been won by correspondence. He knows you are interested very definitely if you write.

"Win back to service the Christian man who has lost interest, and lost touch with Christ and the Church."

Robert Speer has well said, "When we love men for what we know Christ can make them, we shall go after them for Him." We might add, "To persuade one soul to lead a better life is to leave the world better than you found it." God has certainly a very definite work for individuals to do in His Kingdom, and the Christian worker needs to realize that his duty is to set people to work and to train them in this service.

Another very effective method is by correspondence. So many times when we do not find people at home, or when we are not able to approach them as we desire, if we would sit down and write a direct and personal letter, it would have its weight and influence. Several years ago I knew a pastor who was very much discouraged with his work, who entered upon this method, and it resulted in a large accession to his church at the next communion. He has always been a different man and valued aright the power of the pen in personal correspondence. It should not be a substitute for a personal interview, but is a wonderful addition to it, and where the one is denied the other can be used.

The ways and methods for reaching others are manifold, and thank God they are as diversified as the personalities and training of those who are workers. God has new methods and ways to use constantly, but we must be alert in this great work, and reach out in faith and in earnestness.

One of the best means of reaching others is to be able to put one's self directly in the place of another, to feel his temptations, to understand his difficulties, and to be willing to meet him upon his own ground and with his own needs. If we

can establish this human sympathy, we have gone a great way toward reaching others.

Another most effective way must be through the Sunday School and through the regular channels of active association. Whatever we can do to bring to others the positive need of settling this question for one's self, communicants' classes, catechetical classes, individual pastor's classes, all such methods should be used. A pastor should get into the public and private schools of the boys and girls of his own parish, to know where they live and what their work is and what their problems are, and then he should plan in some way to meet them individually. A pastor should go to the various Sunday School classes in his own Sunday School, not regularly or at stated times, but sometimes informally or by definite arrangement with the teacher, thus getting into touch with the scholars and meeting them upon their own ground. He should also arrange special classes, to meet them and talk over their relationship to Christ. All through the church, he should have those who are so interested in individuals that they will take to him the special cases and refer them to him.

But after all, the greatest method in the world, the greatest means of all in winning others to Christ, is that of persistent, patient, faithful prayer. This, followed by action and associated with all the details of service, will be rewarded. Times of revival will spring up. Others will wish for special services and methods and will suggest them, and before we know it our churches will be alive with a newness of material, and we will find that men and women are not only crying out, "What must we do to be saved?" but "How may we win others to the Master?" We will all become "workmen who need not to be ashamed, rightly dividing the Word of Truth," and we will realize that God's Word shall not return to Him void, but "shall accomplish that whereunto it is sent."

Surely, "He that winneth souls is wise."

CHAPTER XV

THE SUNDAY SCHOOL'S TRUE EVANGELISM

BY CHARLES GALLAUDET TRUMBULL,

EDITOR "THE SUNDAY SCHOOL TIMES," PHILADELPHIA, PENNSYLVANIA

There are more than thirty million persons reported in the enrollment of the Sunday Schools of the world. But if all these persons, and all church members as well, knew what the Sunday School is really for, the enrollment would leap upward millions upon millions.

The Sunday School is often spoken of as the child of the church, or the church of tomorrow, or a branch or department of the church. It is more than any and all of these.

The true Sunday School is the Church of Jesus Christ engaged in systematic study and teaching of the Word of God for three great purposes: to bring into the body of Christ those within the membership of the Sunday School who are not yet members of the church or of Christ; to train up those who are in Christ into a full-grown knowledge and appropriation of the riches which are theirs because they are Christ's; and to send out into the world fully equipped, victorious soul-winners who shall be Christ's living epistles to those who do not yet know Him.

The whole superb work of the Sunday School centers about its text-book, the Word of God. Bible study in the Sunday School is made the means of the three-fold purpose of the Sunday School. The Sunday School is the great organized movement of the Church of God for Bible study which has for its end salvation, character building, and equipment for evangelism. Or to describe the work of the Sun-

day School partly in theological terms, the purpose of the Sunday School is Bible study for justification, sanctification and service.

Whoever needs to know what the Bible has to say about next-world freedom from the penalty of our sins, and this-world freedom from the power of our sin, together with the supernatural power of God as the equipment of the full grown man for service, may properly be in the Sunday School. Only those who do not need the fullest possible message of the Bible on these subjects can logically stay outside the Sunday School.

And that means that few can logically or safely stay outside the Sunday School. The true Sunday School is the whole Church of God engaged in systematic Bible study to ascertain the whole will of God as revealed in His Word for their lives. With the cradle roll at one end of the age limit for non-attending members and the home department at the other end for non-attending members, there is little reason today for any one to remain outside the membership of the Sunday School. It is not necessary to attend the Sunday services of the Sunday School in order to be a member in full and regular standing. Literally the entire church membership can with great profit be enrolled: babies, invalids, shut-ins, traveling men, mothers tied down by home duties, railroad men, telegraph or telephone operators,—the Sunday School welcomes the representatives of every walk in life. Blessed stories are told of the home department, such as of the engineer miles from his Sunday School, safeguarded in the cab of his locomotive by his nearness to his Lord, and rejoicing in his privilege of studying the same Sunday School lesson that the boys and girls in the home school are poring over. Or about the telegraph operators who, miles apart from each other, compare notes over the wire about their Sunday School lesson. Cradle roll members don't do much reading or studying for themselves; but when the enthusiastic, tactful,

loving cradle roll superintendent hurries around to a home in the neighborhood and asks for the name and enrollment of the baby not yet twenty-four hours old, you may be sure that that household, especially the father and mother, are not offended at this show of interest in the little life which is all the world to them. And stony hearts that may have seemed hopelessly remote from the Gospel have been warmed and won to a wide-open acceptance of the love of Jesus Christ because the littlest member of the family first entered the Sunday School through the cradle roll.

Thus it is that, from any way we look at it, the true Sunday School is a mighty evangelistic agency. If the Sunday School isn't evangelistic, it isn't the Sunday School. It may bear the name of the Sunday School, but that does not make it one. The true Sunday School of the Church of Jesus Christ exists solely to make the whole wonderful reach and splendor of the Good News better known, both to those within and without.

A young crockery merchant in New York State who rejoiced in Christ as his Saviour had found that when he flung himself in conscious helplessness on his Lord and asked to be used for the saving of others, his Lord took him at his word. Saving souls became his great joy and interest. He wanted to do more systematic work in that line, and to know the Bible in a more systematic way. The city in which he lived numbered one hundred thousand people; but he found that there was not a men's Bible class connected with any Sunday School there numbering as many as ten members. Yet there were sixteen thousand young men in that city.

While his own home church was being decorated, the entire Sunday School just then meeting as one class in a rear room, this man-hunter noticed some young men waiting outside to walk home with their girls after school. He invited them to crawl in under the rafters of the partially finished church, and with him find a place for a Bible class that he

then and there asked them to form with him. They liked the novelty of the idea, and the class was formed, the members sitting on the back of a seat while their teacher faced them, standing. Under the scaffolding, amid dirt and plaster, he taught his first men's class, praying and telling the lesson story in simple language.

From that beginning the young crockery merchant got more and more interested in bringing together young men for organized Bible study in Sunday School classes. In six months his class of eighteen had grown to one hundred and eight. In the next seventeen years, three hundred and fifty-two men were won to Christ in that one class. He gave up his crockery business to give his whole time to young men's Sunday School Bible classes. After he had brought three hundred thousand men into the Sunday School for organized effort and systematic Bible study, his ideas got large, and he went on until he actually began to talk about wanting a million—not dollars, but men. It is not as easy to get a million men enrolled in an organized Bible class movement as it is to get three hundred thousand, even if you have a whole continent to work in; and perhaps some didn't expect to see "the man who wants a million," as he liked to call himself, succeed during his life-time in his expansive wish. But he got his million; and now he signs his letters, "Yours for a million more." Marshall A. Hudson, Founder and President of the World's Baraca Bible Class Union, has shown what just one department of the true Sunday School can be and do as a mighty evangelistic agency. His work would not stay limited to men, but has reached out to a similar work for women, the Philathea movement.*

The quiet, persistent, undefeatable evangelistic work of

---

*Two little books telling of Mr. Hudson's methods, one on the Baraca work for men, the other on the Philathea work for women, may be had from the Baraca Supply Company, Syracuse, New York, at 50c each.

the Sunday School is going on all the time, in ways not as widely known as is the blessed work of the Baraca and Philathea classes, but none the less effective on that account. The writer had once been speaking at the mid-week meeting of a city church on personal soul winning, and had, among other things, urged the duty of being willing to risk mistakes in doing this work, rather than make the greatest mistake of saying nothing for Christ. After the meeting a woman came up and told him of her experience. She was a Sunday School teacher with a class of girls, and she had longed to lead to Christ one of her class. She shrank from having a face-to-face talk upon the subject with the girl, but finally determined to make the effort, and she went to see the girl at her home. She found her in; and although she had ample opportunity alone with her to speak of the purpose of her call, her courage failed her, and, talking about anything and everything but that for which she had come, she finally rose and said good-bye without having once mentioned the subject. Starting home in discouragement, the teacher had not gone far from the house when she wheeled around and went back again. She rang the bell once more. The girl came to the door herself; and this time the teacher, not trusting herself to go inside and sit down again, told her young friend as they stood together in the doorway why she had called to see her, and in a blundering, faltering way said that she wished the girl would give herself to Jesus Christ as her Saviour. Then she left the house for the second time, and went home, but not before the young girl had shown her that she was very angry with her teacher for having dared to speak so directly on that subject to her.

At the next communion service of their church the teacher was overjoyed to see that young girl among those who publicly confessed the Lord Jesus Christ as their Saviour. Hurrying over to the girl, at the close of the service, the teacher told her how glad she was that she had taken this step. And

then she said to her, "Tell me, what was it that finally influenced you to do this?"

"Why, it was what you said to me that day you called," was the reply.

And a Sunday School teacher was glad that she had dared to "make a mistake" for her Lord.

There are many methods of evangelism of which the Sunday School makes blessed use. "Decision Day" when wisely observed has resulted in great blessing. On this day a direct appeal to accept Jesus Christ as Saviour is made from the platform to the school or the department as a whole, and opportunity is given for formal response in the way of signed cards or otherwise. The observance of such a day is most blessed when there has been earnest, faithful preparation for it in prayer, by teachers and officers. It seems better not to have the day announced in advance to the school, but only to teachers and officers, that they may prepare for it in prayer and in personal work.

But the all-the-time evangelism of the faithful teacher is the surest and most effective. Most effective, that is, if accompanied by all-the-time prayer. Prayer meetings of the teachers for the conversion and consecration of the pupils is a secret of the continuously evangelistic Sunday School.

What sort of teaching is done in the Sunday School in which true evangelism is conspicuous?

It is teaching that assumes that the whole Bible is the inspired Word of God; unique, authoritative, infallible. The acceptance of destructive criticism's theories and conclusions can have no place in this teaching.

The evangelistic school knows that all men (and "men" means men, women and children) are lost until saved by the blood of Jesus Christ. The teaching in such a school brings out clearly the lost condition of the entire human race by nature, and recognizes no possibility of salvation by education, character, or any other works of man. It gives full

recognition to education as the duty and privilege of the Christian, but it does not substitute education for salvation.

The evangelistic Sunday School holds up the Lord Jesus Christ as the only Saviour of men, accepting the Word of the Holy Spirit that "neither is there any other name under heaven, that is given among men, wherein we must be saved." And because no man or created being can save another created being that is spiritually lost, the uncreated deity of Jesus as Saviour is recognized and declared. The new birth, accomplished by the Holy Spirit in the one who believes in Jesus Christ as Saviour, marks the passage from death unto life,—that is the Gospel of the evangelistic Sunday School.

The workers in such a Sunday School know that no human being can save a soul; they know that no human being, no matter how faithfully and truly he tells the story of salvation and offers the Gospel invitation, can win another soul to Christ or enable that soul to believe on Christ as Saviour. It is recognized that this act of acceptance and belief is not the result of human teaching or telling or persuading or inviting, but is a supernatural work of God. Therefore the evangelistic teacher depends chiefly upon prayer to succeed in the chief mission of the Sunday School. The teacher recognizes that prayer is the great secret, the great essential of effective evangelism. The evangelistic teacher prays souls into salvation before even expecting to be used to that end in teaching or personal conversation.

Not all so-called Sunday Schools are evangelistic. Not all are being supernaturally used of God in the miraculous work of bringing lives into the new birth and the new life in Christ Jesus. There are dangers that threaten the Sunday School of today probably more than in any preceding generation. These dangers not only threaten; they are disastrously and effectively at work in many schools.

The undermining work of the destructive criticism has crept into Sunday School lesson helps. Not only in so-called

"independent" courses of Bible study but in helps on the International Lessons, issued by regular denominational boards, are found lesson comments that assume the error and human authorship of parts of the Bible instead of inerrant, inspired authorship. It has been a distressing thing to many to note this terrible encroachment of the Adversary as he uses the very tools of the Church of Christ to lead teachers and pupils away from the hope of eternal life. For, as has been well pointed out, the Adversary's first move is to discredit parts of the Bible, then the atonement of Jesus Christ, then the deity of Christ. And without a Saviour who is God the "evangelism" of the Sunday School is not the Good News.

Not long ago "The Sunday School Times" had occasion to investigate a certain "Completely Graded Series" of Sunday School lessons (not the International Graded Lessons) of which the publisher said: "These lessons are already in use in thousands of up-to-date Sunday Schools. The various courses of study have been prepared under the direction of men who are recognized as authorities in this country in religious education, and they therefore embody the results of the latest scholarship." Upon looking into the lesson courses themselves, such statements as the following were found:

"It is easy to see that the age that produced the Gospels would not be anxious for scientific accounts of the deeds of Jesus, but that it would expect of Him exactly the acts that are attributed to Him. It is possible therefore that some events, like the restoration of the centurion's servant, were simple coincidences; that others, like the apparent walking of Jesus on the water, were natural deeds which the darkness and confusion caused to be misunderstood; that others, like the turning of water into wine, were really parables that became in course of time changed into miracles. As nearly all the miracles not of healing had their prototypes in the Old Testament, many of them at least were attributed to Jesus because men expected such deeds from their Messiah, and finally became convinced that He must have performed them. —Editor."

The foregoing paragraph was from a help for the Intermediate teacher. In a similar volume for the Junior teacher there appeared the following discussion of the reasonableness of miracles:

"There are some scholars who find traces of this tendency to magnify the marvelous even in the Gospels themselves, which, with all their uniqueness, are human documents, written by flesh and blood human beings. For example, in our story of Jairus' daughter, Mark's account, as we have seen, leaves us in doubt whether the little girl was really dead, or only in a swoon, or state of coma. In Matthew's later account, however, we find that Jairus says to Jesus, 'My daughter is even now dead.' When they reach the house, flute players, hired for the funeral, are already on the scene. This increases the marvel of the story, but does not seem to add to its moral significance. It is possible that not a few of the accounts of miraculous deeds, attributed to Jesus, are the product of this same tendency. By this is meant the tendency to magnify the marvelous, as seen in apocryphal legends, arising from a 'vulgar craving for signs and wonders.'"

Junior teachers were told, in explanation of the omission of the story of Ananias and Sapphira:

"This fear is explained by the story of Ananias and Sapphira, which precedes this sentence in the complete text of Acts. This story is like a number of other ancient narratives, in that the facts are probably recorded with substantial accuracy; but the author's own interpretation of these facts seems to us, in these days, not altogether satisfactory. There is no reason for doubting the account of the deception practised on the apostles by this unscrupulous couple, Ananias and Sapphira; nor the account of Peter's rebuke; nor the statement that they both died shortly after receiving the rebuke. In that period of the world's history people would inevitably conclude that this death was a direct manifestation of the Divine wrath invoked by Peter. This interpretation, however, seems inconsistent with the Christian conception of God as a loving and patient Father. On account of the primitive ideas which it reflects, the story has been omitted from the Junior Bible."

As was editorially stated in "The Sunday School Times," which discussed this series of lessons, it is only too true that: "There are those who have not taught the whole Christ of the New Testament and the Old, but have been busy about the presenting of a different and lesser Person. They have followed and taught Jesus of Nazareth as the ideal teacher and leader, acknowledging Him as indeed the most extraordinary development among the noblest sons of God, and the Gospel story of Him as usually reliable, but they have not been presenting Jesus unreservedly as the eternal Christ in all that the Scriptures in their uttermost struggling for full expression claim that He is; as all that He was, very Life itself to the disciplined mind and the revolutionized personality of Paul; as all that He is to those who daily testify in word and deed to liberty from the crushing bondage of sin by His indwelling."

The same editorial discussed the peril of teaching a "modified Christ." It went on to say:

"It is no uncommon thing to find teachers of the Bible who are thus teaching a modified Christ. The cautionary attitude, to say the least, of a type of influential scholarship, on the trustworthiness of the Scriptures, and the encouraging of suspended opinion as to the claims of Christ, are more confusing and insidious in their results on the mind and the life than a flat denial of cherished truth by confessed unbelievers. The New Testament writers, on the one hand, are not wholly able within the range of human vocabularies to find language that will release the streams of inspired truth concerning the Lord Jesus. In their most rapt ecstasy, as in their apologetic, they cannot exalt the Christ as they would, because not He, but language, is inadequate. They simply cannot say enough of Him. But, on the other hand, there is a type of modern scholarship not without its influence upon the trained and untrained Bible teacher alike, which is careful not to say too much of Jesus. There is a restraint in its deliverances about Him, a cautious and reserved detachment, which would seem to belong as a method rather to the outside observer than to the inner disciple. Ethical and social leadership and supremacy are freely attributed to Jesus, but this type of Biblical

scholarship does not seem, in dealing with Jesus, to be dealing with the same eternal Christ who was disclosed to John and Peter and Paul and others of like mind and experience. Indeed, the limitless ascriptions of John, the sweeping declarations of Peter, the passionate abandon of Paul, by no means characterize this kind of scholarship. On the contrary, its Jesus is far less than the New Testament Christ; its New Testament a record quite open to reasonable doubt. Yet the superior advantages of lesson helps embodying the results of this attitude toward Jesus and the record of his life are widely urged upon teachers and pupils in the Sunday School today."

Just here those who have the Sunday School at its highest point of evangelistic efficiency should have clearly before them the facts concerning the course of Graded Lessons issued by the American Section of the International Committee. It is a seventeen year course, of which sixteen years of study have been issued, running from the first year "Beginners, for four-year-olds, through the third year Senior, for nineteen-year-olds." The writer had occasion to discuss this course of lessons in the columns of "The Sunday School Times" just before the International Sunday School Convention held in Chicago in June of 1914, and takes the liberty of printing here a portion of what was said at that time:

"These lessons are rendering a greatly needed service in awakening the Sunday School world to the claims and rights of the child. They are showing what a supremely delicate and difficult task it is to bring to the child, in the way that child nature is entitled to, the instruction that God intends. It is to be hoped that these lessons have made it impossible for the Sunday School ever to go back to what may have been its former carelessness, indifference, and ignorance on this subject.

"There is welcome evidence that the Graded Lessons are resulting in bringing pupils to decision for Christ. Mrs. Bryner, the International Elementary Superintendent, recently published in the state Sunday School papers the results of her

inquiry of state and provincial elementary superintendents concerning the spiritual results that can be reported from the introduction of the Graded Lessons; and the testimony was most encouraging. One school reported that the number of Juniors coming naturally into the church had increased seventy-five percent since the adoption of these lessons in that school.

"In the First Year Senior there is excellent topical study offered on 'The Needs of the World,' 'The Standard of Success,' 'The Challenge to the Individual;' and this year offers also two complete book studies, taking up the Book of Ruth in three lessons and the Epistle of James in nine lessons.

"The opportunity for complete book study is still further extended in the Third Year Senior, just issued by the Lesson Committee, offering opportunity for brief, rapid surveys of more than twenty of the books of the New Testament. The doctrine of salvation is well taught here also, in a lesson devoted to 'Developing the Theology of Salvation,' from Romans.

"In such points as these, and in many other admirable opportunities for thorough-going Bible study, the International Graded Lessons offer the Sunday School a rich field for profitable work.

"Yet in spite of all this there are other factors in this series of Graded Lessons that are fairly characterized as regrettable and harmful. If one asks why these words should be used, here is the answer:

"Because there are elements here that tend to minimize or ignore the unique and supreme character and authority of the Bible as the inspired Word of God; that tend to blur the line between the natural and the supernatural; that tend to place nature study on the same plane as Bible study in gaining a knowledge of God; and that tend to a lack of emphasis on certain vital doctrinal teaching of the Gospel of Christ.

"Extra-Biblical lessons have been inserted throughout this Graded series, that is, lessons the material for which is drawn

chiefly from other literature than the Bible. In one instance —in the Second Year Intermediate,—a full six months is devoted to the study of 'Later Christian Leaders,' including such characters as Luther, Calvin, John Wesley, the Earl of Shaftesbury, and Florence Nightingale; and three months of the six are devoted to the study of a single modern missionary, Alexander Mackay. A note from the Lesson Committee points out that the material upon which these three months' lessons are based is found in the well-known book 'Uganda's White Man of Work,' the Committee having previously said: 'It is intended that a more careful analysis of a single character shall prepare the pupil for the nine months' study in the life of Christ which will immediately follow in the lessons for the Third Year Intermediate.' Just what effect will it have upon fourteen-year-olds to bring in a book of this sort, as, in a sense, parallel material to the Bible's record of the life of our Lord Jesus Christ? To be sure, Scripture material is suggested for each of these extra-Biblical lessons, but the Scripture material is subordinate, and the extra-Biblical material is the main theme for study.

"As is well known, in response to a widespread protest the Lesson Committee in 1911 issued Biblical lessons to run parallel to all the extra-Biblical lessons in the Graded Series, and to make such other minor modifications as seemed to it desirable. These Biblical lessons do not *replace* the extra-Biblical lessons; they 'take their place beside the extra-Biblical lessons in the lists already issued.' The International Lesson Committee therefore stands before the Sunday School world committed to offering the Sunday School constituency material from other sources than the Bible as its chief material for study in numerous Sunday School sessions.

"And it has been done with deep-seated conviction on the part of those who favor it. At the conference on the International Lessons held in Philadelphia in 1914, a prominent leader in the work of the Graded Lessons said publicly, and

with intense earnestness: 'We deny at every point that our course is a BIBLE course; our course is a CHILD-TEACHING course.'

"As we speak of 'the Sunday School' today, we refer to the very limited opportunity for Bible study offered in the session of an hour or so on Sunday, where the actual Bible studying, Bible teaching period is about thirty minutes. This is the church's chief and only Bible teaching service, at present, in the vast majority of churches. To give any other form of material than the Bible the right of way in this restricted period is a perilous thing. The church *must* have a service of Bible study and Bible teaching. Its very life, and the life of the home and the community, depend upon this. Nothing that is extra-Biblical can be permitted to encroach upon that vital part of the church's work. It will be a sad day indeed when this question is considered even debatable by the majority of the members of the Church of Christ on earth.

"It is important to recognize also that there is no real dilemma between the Bible and child-teaching. We do not have to choose between the two. We must have them both, and we can. The Bible is God's best provision for child-teaching.

"There is a real danger, also, in using nature as the chief material for Sunday School teaching, even with the youngest beginners. Nature study has its valued place as material to illustrate Bible truths. Our Lord used it in that way. But there is no such revelation of God in nature as there is in the Holy Scriptures. Nature is natural; the Bible is supernatural. The two are in no sense equal revelations of the heart of God and of the Gospel of Christ. Indeed, nature is a sin-distorted, sin-cursed thing. God made this very plain when He said in the Garden of Eden, 'Cursed is the ground for thy sake; . . . . . thorns also and thistles shall it bring forth to thee,' as He told Adam and Eve how they had degraded even the earth beneath their feet through their sin. It may not be

necessary or wise that the little child should be taught this; but it is very necessary that the teacher should have this in mind in using nature material to illustrate the ways and the love and the protection of the Heavenly Father. It puts sharp limitations upon our use of nature materials, and it suggests that such nature material, in and of itself, should not be the leading material in any lessons for Sunday School study.

"Apart from the question of nature studies as such, there is present in the International Graded Lessons the modern steadily encroaching atmosphere of the 'natural' as over against the 'supernatural.' The atmosphere in many colleges today is an atmosphere that denies the supernatural. There are evidences, here and there throughout this scheme of lessons, of such a handling of the Bible as one would give to any other book. Such lesson titles, for example, as 'Gideon, the Man Whom Responsibility Made Great' (First Year Intermediate), 'Abraham—The Challenge of an Ideal' (Second Year Senior), 'The Development of Religious Ideas in Early Israel' (Second Year Senior), are hints of this; as is also the note on Lessons 17 to 22 of the First Year Intermediate, 'David, the Man Who Showed Himself Friendly': 'the aim is to show that David's power to make and retain friends explains his career and his character.' This ignoring of God's sovereign grace as the secret of David's career is not sufficiently offset by the close of the note, that David's 'intimate, constant, and childlike fellowship with God was the supreme friendship of his life, exalting and directing his actions.'

"And there is a certain inadequacy in some lesson topics, a failure to reveal the stupendous riches of the Scripture truth that is to be taught. An example of this is to be seen in the Third Year Senior topics for the study of the Epistle to the Galatians: 'Paul's Assertion of Independence,' 'The Bondage of Tradition,' 'The Christian Idea of Freedom.' The wording of these topics does not do justice to the great eternal spiritual truths of bondage to sin under the law versus the

life of victory-by-freedom in Christ which this Epistle so gloriously brings out.

"Many would have been glad to see somewhere in these lessons, among the many statements of aim and purpose of the courses for the different years, a declaration of aim that the pupil shall come to recognize man's lost condition as constituting our need of a Saviour. This is nowhere stated. It is stated that the lessons have the aim of bringing the pupil to the personal acceptance of Jesus as Saviour and Lord; and that is good. But a clear declaration of the universal need of the new birth would have given increased doctrinal strength to the series. This lack is accentuated by such expressions as the following: 'The average age of thirteen calls for a new type of lessons which shall make their appeal to the new sense of selfhood and the new hunger for a satisfying personal ideal.' The emphasis seems to be chiefly 'to deepen the impulse to do right,' rather than to show (not necessarily to the youngest children, but certainly somewhere during the series) the hopelessness of any one's doing right except through the regenerating presence of the Holy Spirit made possible by the acceptance of Christ as Saviour."*

Against all such encroachments upon the Word of God, upon the Gospel of Jesus Christ, and upon a clear vision of men's eternal need of that Gospel, the Sunday School of true evangelism must stand with the firmness of the Rock of Ages. Only the power of Christ can enable us to stand thus firmly in the strength of Christ. He is doing just this, with blessed results, for Sunday Schools that ask Him to do so upon His own terms.

---

*Representatives of two denominational Sunday School Publishing Boards have stated that the helps published by them are free from the objections noted.

I. J. Van Ness, Editorial Secretary of the Southern Baptist Sunday School Board (Nashville, Tennessee), writes: "Many denominations have made radical modifications for themselves. The Southern Baptists have issued a complete series of periodicals for these lessons, using only Biblical material, and making material

The Social Service program, which includes so many things Christian in spirit, but which in many cases so disastrously puts fruit ahead of root, is a danger against which the Sunday School needs to guard, especially in its adult classes. The salvation of society regardless of the salvation of the individual is a hopeless task; and the Sunday School of true evangelism will not enter upon it. But the Sunday School that brings the good news of Jesus Christ to the individuals of any community lifts society as the usual Social Service program can never do. A striking illustration of this principle has been noted in the work of Evangelist "Billy" Sunday. Sunday preaches the individual Gospel of the apostolic church. He says little about social service. But the community-results where Sunday's evangelism has had an opportunity are revolu-

---

changes in the lessons for the Beginners, Primary and Junior Departments. The Lesson Committee of the Southern Baptist Convention entirely reconstructed the Intermediate courses, using in the main the material put out by the International Committee, but making changes in the arrangement and in the titles. The series of lessons which we are putting out is essentially different from that which you condemn, and has few, if any, of the points which you point out."

Marion Stevenson, of the Christian Board of Publication (St. Louis, Mo.), writes: "It should be noticed that we are following the Biblical lessons so strongly approved by the International Sunday School Association at San Francisco and also at Chicago. As your editorial stands, it is a blanket indictment of the Graded Lessons, to which we would respond that we are not guilty. The characteristics complained of are true of hardly any graded literature except that published by the Syndicate. But the Syndicate is a diminishing association. Since its organization the Presbyterian bodies have withdrawn and are preparing their own literature, thus leaving the Syndicate to the Methodist Church, North and South, and to the Congregationalists. Some smaller denominations are selling agents for the Syndicate material. But from the first the Baptists, North and South, and the Churches of Christ, have chosen their own writers. The indictments against the Syndicate material may not therefore be drawn against all graded lesson literature. They are certainly not true in regard to the graded literature prepared by the Christian Board of Publication."

Every movement away from the perils that would injure the Sunday School is to be heartily welcomed; and the writer gladly gives prominence to these letters of denominational leaders.

tionizing. There is no social service worker in America today whose work can compare, in the very results for which the social service program aims, with that of Sunday's. And so the Sunday School of true evangelism will do an effective work in social service; but it will do it in the Lord's way.

One last word. If the Sunday School is really to do its work as an evangelizing agent, the Sunday School must consist of workers whose personal lives are radiant with victory. The Sunday School of true evangelism declares with convincing power the message of the victorious life.

Here is an evangel, a Good News, which is all too new to many a follower of the Lord Jesus Christ who rejoices in the Sunday School as his field of service. But our Lord wants it to be the experienced possession of His every follower.

Evangelism that is limited to the Good News that there is freedom from the penalty of our sins is only a half-way evangelism. It is a crippled, halting evangelism. If we would tell "that sweet story of old," let us tell the whole story.

And the whole story is that our Lord Jesus Christ came, not only to pay the penalty of our sins, but to break the power of our sin. He laid aside His glory and came from heaven to earth, not only that men might be saved from dying the second death, but also that they might live without sinning in this present life. Here is Good News indeed; so good that to many it sounds too good to be true. But, praise God, it is true! When the Holy Spirit says to us, "Sin shall not have dominion over you: for ye are not under law, but under grace," He *means* it. When Paul declared in the exultant joy of the Spirit, "The law of the Spirit of life in Christ Jesus made me free from the law of sin," he *meant* it. It was *true*. And the same Spirit of life in Christ Jesus is making men free today from the law of sin, when they are ready to take Him at His word. When the beloved Apostle wrote, under the

direction of the Holy Spirit, "My little children, these things write I unto you *that ye may not sin,*" he *meant just that.* When our Lord Jesus Himself said, first, "Every one that committeth sin is the bondservant of sin"; and then, instead of leaving us hopelessly there, went on to say: "If therefore the Son shall make you free, ye shall be free indeed," He was trying to tell us what His whole salvation is.

The victorious life is not a life made sinless, but it is a life kept from sinning. It is not, as has well been said, that the sinner is made perfect here in this life, but that the sinner even in this life has a perfect Saviour. And that Saviour is more than equal, while we are still in this life, to overcoming all the power of our sin.

The Keswick Convention in England has for forty years been blessedly used of God in spreading abroad the Good News of the Gospel of victory over sin. The life that is surrendered unconditionally to the mastery of Jesus Christ and that then believes unconditionally in the faithfulness of that Saviour Lord to make His promises true, begins to realize the meaning of the unspeakable riches of God's grace.

There are Sunday School teachers who are rejoicing today in the privilege of telling their classes the whole message of true evangelism. May God mightily increase the numbers of those who shall bear witness, by their victorious lives and by their eager glad message, to the whole evangelism of the Word: the saving and the keeping power of our wonderful Lord and Saviour Jesus Christ. Then, "If He shall be manifested, we may have boldness, and not be ashamed before Him at His coming."

CHAPTER XVI

THE PLACE OF PRAYER IN EVANGELISM

BY REV. R. A. TORREY, D. D.,
DEAN OF THE BIBLE INSTITUTE OF LOS ANGELES,
LOS ANGELES, CALIFORNIA

The most important human factor in effective evangelism is PRAYER. Every great awakening in the history of the Church from the time of the Apostles until today has been the result of prayer. There have been great awakenings without much preaching, and there have been great awakenings with absolutely no organization, but there has never been a true awakening without much prayer.

The first great ingathering in human history had its origin, on the human side, in a ten days' prayer meeting. We read of the small company of early disciples: "These all with one accord continued stedfastly in prayer" (Acts 1:14). The result of that ten days' prayer meeting is recorded in the 2nd chapter of the Acts of the Apostles: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (2:4), and "there were added unto them in that day about 3,000 souls" (2:41). That awakening proved real and permanent; those who were gathered in on that greatest day in all Christian history, "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and in prayers" (2:42). "And the Lord added to them day by day those that were being saved" (2:47).

Every great awakening from that day to this has had its earthly origin in prayer. "The Great Awakening" in the 18th century, in which Jonathan Edwards was one of the central figures, began with his famous "Call to Prayer." The work of David Brainerd among the North American Indians, one

of the most marvelous works in all history, had its origin in the days and nights that Brainerd spent before God in prayer for an enduement of power from on high for this work. In 1830 there was a revival in Rochester, New York, in which Charles G. Finney was the outstanding human agent. This revival spread throughout that region of the state and 100,000 persons were reported as having connected themselves with the churches as the result of this work. Mr. Finney himself attributed his success to the spirit of prayer which prevailed. He says in his autobiography:

"When I was on my way to Rochester, as we passed through a village some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal boat, jumped aboard to have a little conversation with me, intending to ride but a little way and return. He, however, became interested in conversation, and upon finding where I was going, he made up his mind to keep on and go with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud at one time as he passed along the street. The Lord gave him a powerful spirit of prayer, and his heart was broken. As he and I prayed together, I was struck with his faith in regard to what the Lord was going to do there. I recollect he would say, 'Lord, I do not know how it is; but I seem to know that Thou art going to do a great work in this city.' The spirit of prayer was poured out powerfully, so much so, that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching.

"And here I must introduce the name of a man, whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of a very excellent man and an elder of the church where I was converted. He was converted in the same revival in which I was. He had been licensed to preach; but his spirit of prayer was such—he was so burdened with the souls of men—that he was not able to preach much, his

whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are who have that powerful spirit of prayer.

"The first I knew of his being in Rochester, a gentleman who lived about a mile west of the city called on me one day, and asked me if I knew a Mr. Abel Clary, a minister, and I told him that I knew him well. 'Well,' said he, 'he is at my house, and has been there for some time, and I don't know what to think of him.' I said, 'I have not seen him at any of our meetings.' 'No,' he replied, 'he cannot go to meetings, he says. He prays nearly all the time day and night, and in such an agony of mind that I do not know what to make of it. Sometimes he cannot even stand on his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.' I said to the brother, 'I understand it; please keep still. It will come out all right; he will surely prevail.'

"I knew at the time a considerable number of men who were exercised in the same way. A Deacon P—— of Camden, Oneida County; a Deacon T—— of Adams, in the same county; this Mr. Clary, and many others among the men, and a large number of women partook of the same spirit, and spent a great part of their time in prayer. Father Nash, as we called him, who in several of my fields of labor came to me and aided me, was another of those men that had such a powerful spirit of prevailing prayer. This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer."

Perhaps the most remarkable awakening ever known in the United States was the great revival of 1857. As far as its

human origin can be traced it began in the prayers of a humble city missionary in New York named Landfear. He not only prayed himself but organized a noon meeting for prayer. At first the attendance was very small; at one meeting there were only three present, at another two, and at one meeting he alone was present. But he and his associates persisted in prayer until a fire was kindled that spread throughout the whole city, until prayer meetings were being held at every hour of the day and night, not only in churches but in theaters. When this had gone on for some time, Dr. Gardner Spring, one of the most eminent Presbyterian ministers in America, said to a company of ministers, "It is evident that a revival has broken out among us, and we must preach." One of the ministers replied, "Well, if there is to be preaching, you must preach the first sermon," and Dr. Gardner Spring consented to preach. But no more people came out to hear him preach than had come out for prayer. So the dependence was put upon prayer and not preaching; the fire spread to Philadelphia, and then all over the land until it is said that there was no part of the country where prayer meetings were not going on, and the whole nation was moved and there were conversions and accessions to the Church everywhere by the hundreds and thousands. This awakening in America was followed by a similar awakening, though in some respects even more remarkable, in Ireland, Scotland and England, in 1859 and 1860. The most important human factors in the origin of the wonderful work seem to have been four young men who began to meet together in the old schoolhouse in the neighborhood of Kells in the north of Ireland. Here night after night they wrestled with God in prayer. About the spring of 1858 a work of power began to manifest itself. It spread from town to town and from county to county; congregations became too large for any building, meetings were held in the open air, oftentimes attended by many thousands of people. Hundreds of persons were frequently convicted of sin in a single meet-

ing; men were smitten down with conviction of sin while working in the field. In some places the criminal courts and jails were closed because there were no cases to try and no criminals to be incarcerated. The fruits of that wonderful work abide to this day. Many of the leading persons even in the churches of America were converted at that time in the north of Ireland. While men like Dr. Grattan Guinness and Brownlow North were greatly used at that time, the revival spread not so much through preachers as through prayer. The wonderful work of Mr. Moody in England, Scotland and Ireland in 1873, and the years that followed, beyond a question had its origin on the manward side in prayer. His going to England at all was in answer to the importunate prayers of a bedridden saint The first demonstration of God's power through his preaching was in a church in the north of London a year before he went to England for this work. In this meeting 500 people definitely accepted Christ in a single night. This was the direct and immediate outcome of the prayers of this same bedridden saint. While the spirit of prayer continued, Mr. Moody went on with power, but as is always the case, in the course of time less and less was made of prayer and his work fell off perceptibly in power.

The great Welsh revival in 1904 and 1905 was unquestionably the outcome of prayer. A year before the writer began his work in Cardiff, it was announced that he was going to Cardiff, and for a year prayer went up from thousands of devoted Christians that there would be not only a revival in Cardiff but throughout Wales. When we reached Cardiff we found that early morning prayer meetings had been held in Penarth, one of the suburbs of Cardiff, for months. Yet at first the work went very slowly. There were great crowds, most enthusiastic singing, but little manifestation of real convicting and regenerating power. A day of fasting and prayer was appointed. This was observed not only in Cardiff but in different parts of Wales. There came an immediate turn of

the tide; the power of God fell. On that day, at a meeting held in another part of Wales by a few devoted men of God, the power of God was manifested in a most remarkable way. For a whole year after our meetings closed in Cardiff, the work went on in that city, meetings every night with a very large number of conversions. The week following the meetings in Cardiff a minister associated with the work went up into one of the valleys of Wales, and there was a mighty manifestation of the power of God with large numbers of conversions, and all over Wales the work of God continued, largely without human instruments except in the way of prayer. 100,000 conversions were reported in a year. Of course, not all of these proved steadfast, and doubtless there were extravagances in some places, but after making all allowance, it was one of the most remarkable works of God in modern times, and from Wales there went forth a fire from God to the uttermost parts of the earth and only eternity will reveal the glorious results of that work.

And not only has it been demonstrated over and over again in a large way that widespread revivals are the certain outcome of intelligent and prevailing prayer, but in smaller circles the power of prayer has been demonstrated over and over again. In a very obscure village in the state of Maine, where apparently nothing was being accomplished by the churches, a few earnest Christian men got together and organized a prayer band. They selected apparently the most hopeless case in all the village and centered their prayers upon him, importuning God for his conversion. The man was a drunkard and a wreck. In a short time the man was thoroughly converted. Then the praying band centered its prayers upon another man, the second hardest case in the village, and he was converted; and so the work went on until about 200 were converted in a single year.

In a little village in the state of Michigan, way off from the railroad, a Presbyterian and a Methodist minister united

in an effort to win the unsaved to Christ. They were backed by a faithful praying band. While the Presbyterian preached and the Methodist exhorted, this praying band were in the back room crying to God for His blessing on the work. They would select individuals in the community to pray for. In some instances these men would come into the meeting the very night they were being prayed for and be converted. The work grew to be so remarkable that ministers and multitudes of the people would drive for miles to witness the wonderful work.

The history of foreign missions abounds in illustrations of the importance and power of prayer in world-wide evangelism All will recall "the haystack" prayer meeting and its results, and the sending out of the 100 by the China Inland Mission in 1887.

Illustrations of this character could easily be multiplied. The history of the Church demonstrates beyond a question that the most important human factor in the evangelism of the world is prayer. The great need of the present hour is prayer. In our work at home and abroad we are placing more and more dependence upon men, machinery, and methods, and less and less upon God. Evangelism at home is becoming more and more mechanical, and methods are being resorted to that are more and more revolting to all spiritually minded people; while evangelism abroad is becoming more and more merely educational and sociological. What is needed above everything else today is prayer, true prayer, prayer in the power of the Holy Ghost, and prayer that meets the conditions of prevailing prayer so plainly laid down in the Word of God.

All that is said thus far is more or less general, but if anything practical is to be accomplished we must be specific. In what directions should we put forth prayer, if we would see that effective evangelism for which so many are longing?

First of all, we should pray for individuals. Under God's guidance we should select individuals upon whom we should

center our prayers. Every minister and every Christian should have a prayer list, i. e., he should write at the top of a sheet of paper the following words (or words to the same effect): "God helping me, I will pray earnestly and work persistently for the conversion of the following persons:" Then he should kneel before God and ask God definitely and in the most thoughtful earnestness and sincerity, to show him whom to put on that prayer list, and as God leads him to put different persons on that prayer list, he should write their names down. Then each day he should go to God in very definite prayer with that prayer list and cry to God in the earnestness of the Holy Spirit for the conversion of these individuals and never cease to pray for them until they are definitely converted. If there were space we could record most marvelous instances of conversion in many lands as the outcome of such prayer lists.

Second, we should pray for the individual church and community. Pray definitely for a spiritual awakening, pray that the members of the church be brought onto a higher plane of Christian living, that the church be purged from its present compromise with the world, that the members of the church be clothed upon with power from on high and filled with a passion for the salvation of the lost. We should pray that through the church and its membership, many may be converted and that there be a genuine awakening in the church and community. Any church or community that is willing to pay the price can have a true revival. That price is not building a tabernacle and calling some widely-known evangelist and putting large sums of money into advertising and following other modern methods. These things may all be right in their place, but they are not the price of a revival. The price of a revival is honest, earnest prayer in the Holy Spirit, prayer that will not take no for an answer. Let a few people in any church or community get thoroughly right with God themselves, then let them band themselves together and cry to God

for a revival until the revival comes, with a determination to pray through no matter how long it takes; then let them put themselves at God's disposal for Him to use them in any way He will, in personal work or testimony or anything else, then let them go out as God leads them, dealing in love and wisdom and persistence with the unsaved, and a genuine revival of God's work in the power of the Holy Ghost is bound to result. The writer has said substantially this around the world; time and again, the advice has been followed, and the result has always been the same, a real, effective, thorough-going work of God. In the church in Chicago of which he himself was pastor, during the eight years of his active pastorate there was a constant revival, and in all those eight years there was never a week without conversions. The great majority of those converted united with other churches, but the smallest number ever received into that church in any one year was 250. In the thirteen years that have elapsed since he left the active pastorate of that church, the work has continued to go on, at first under another pastor, and now for several years with no pastor at all. Many illustrations of the same thing could be given. A most notable instance is that of the Charlotte Chapel in Edinburgh under the leadership of Rev. Joseph W. Kemp.

Third, we should pray for the work in foreign lands. The history of foreign missions proves that the most important factor in effective missionary work is prayer. Men and women are needed for foreign missions, money is needed, but what is needed most of all is prayer. We should pray very definitely for God's guidance upon the secretaries and other officers of our foreign missionary boards. The problems that confront them are beyond the wisdom of any man to solve; the secretaries need wisdom from above and that wisdom is given in answer to prayer. We should pray very definitely that laborers be thrust forth into the harvest which is so plenteous and so ripe at the present time. (Matt. 9:37, 38.) Not

only should we pray that men and women be called into the foreign field, but we should pray for definite fields and for the definite thrusting forth of laborers into those fields. We should pray very specifically for the men and women who have gone into the field. Only one who has visited the foreign field can have any realization of how much the missionaries need our prayers. One feels when he gets to the foreign field as if the very atmosphere was taken possession of by "the prince of the power of the air." The burdens that the foreign missionary has to bear and the conflicts that he has to endure would be appalling if we did not believe in a God who answers prayer. But we have no right to leave the devoted men and women who have gone out to the foreign field to fight the battle alone. Realizing that their "wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual host of wickedness in the heavenlies," we should with all prayer and supplication pray at all seasons in the Spirit, and watch thereunto in all perseverance, that God would give to these men and women victory in their personal conflict, and power in their efforts to win men from the delusions of the false religions that eternally destroy to the truth of the Gospel that eternally saves. We should pray too very definitely for the converts on the foreign fields, for their deliverance from error and delusion and sin, and that they may become intelligent, well-balanced, strong and useful members of the body of Christ. We should pray for the churches as organizations that are formed as the outcome of missionary effort in foreign lands.

Finally, we should pray for the evangelization of the world in the present generation. The awful war now in progress emphasizes the need of prayer, especially in connection with our foreign work. The past few years have been years of marvelous opportunity in foreign missionary work. God has been calling the church as never before to the evangelization of

the world, but the church as a whole has slept on and not responded to the call, and it almost seems as if the door was at last being closed and that our Lord was saying to us as He said to the disciples who slept in the Garden of Gethsemane, "Sleep on now, the opportunity I gave you and that you despised is now gone." We cannot have it so. Let us pray that God will give us one more opportunity. I believe He will, as dark as the present day seems. Let us pray just as earnestly that God will lead His church to improve the one more opportunity as it is given. Let us be very earnest, very persistent in our prayers. Let us determine that we will not take no for an answer, and we shall see world-wide evangelization, and that glad day for which we are longing above all other days will speedily come when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God," and when His completed body, the church, will be caught up to meet Him in the air. "Even so, come, Lord Jesus."

CHAPTER XVII

FOREIGN MISSIONS OR WORLD-WIDE EVANGELISM

BY ROBERT E. SPEER,
SECRETARY BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, U. S. A.,
NEW YORK CITY

Argument in behalf of foreign missions is generally either needless or useless. It is needless with believers; with unbelievers it is useless. And yet not wholly so; for often believers and unbelievers alike have taken their opinions at second hand, and an honest first hand study of the facts and principles of the missionary enterprise leads the one group to believe with deeper conviction and a firmer hope, and shakes the scepticism and opposition of the others who have known neither the aims nor the motives which inspire the movement.

Because foreign missions is a religious movement, however, the fundamental argument for it is of necessity a religious argument, and will be conclusive only in proportion as the religious convictions on which it rests are accepted. It rests first of all upon God. If men believe in God they must believe in foreign missions. It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found. We cannot think of God except in terms which necessitate the missionary idea.

He is one. There cannot, therefore, be such different tribal or racial gods as are avowed in the ethnic religions of the East, and assumed in the ethnic politics of the West. Whatever God exists for America exists for all the world, and none other exists. And that cannot be true of God in America which is not true of Him also in India. Men are not free to

hold contradictory conceptions of the same God. If there be any God at all for me, He must be every other man's God, too. And God is true. To say that He is one is merely to say that He is. To say that He is true is to begin to describe Him, and to describe Him as alone He can be. And if He is true He cannot have taught men falsehood. He will have struggled with their ignorance in His education of mankind, but it cannot have been His will (or be His will now) that some men should have false ideas of Him or false attitudes toward Him. A true God must will to be truly known by all men. And God is holy and pure. Nothing unholy or impure can be of Him. Anything unholy or impure must be abhorrent to Him, if in religion the more abhorrent because the more misrepresentative of Him, the more revolting to His nature. If anywhere in the world religion covers what is unclean or unworthy, there the character of God is being assailed. And God is just and good. No race and no man can have slipped through the fatherly affection of a loving God. Any inequality or unfairness or indifference in an offered god would send us seeking for the real one whom we should know was not yet found. A god who was idols in China, fate in Arabia, fetiches in Africa, and man himself with all his sin in India, would be no god anywhere. If God is one man's father, He is or would be every man's father. We cannot think of God, I say it reverently, without thinking of Him as a missionary God. Unless we are prepared to accept a God whose character carries with it the missionary obligation and idea, we must do without any real God at all.

When men believe in God in Christ the argument for missions becomes still more clear. It is by Christ that the character of God is revealed to us. One of His most bold and penetrating words was His declaration, "The day will come when they shall slay you, thinking that they do service unto God, and these things will they do unto you because they have not known the Father or Me." The best people of His day,

He declared, were ignorant of the true character of God. Only those truly knew it who discovered or recognized it in Him. "He that hath seen Me hath seen the Father. No man cometh unto the Father but by Me. No man knoweth the Son save the Father, and no man knoweth the Father save the Son and he to whomsoever the Son willeth to reveal Him." These are not arbitrary statutes. They are simple statements of fact. The world's knowledge of the character of God has depended and depends now on its knowledge of God in Christ. A good and worthy, an adequate and satisfying God, i. e., God in truth, is known only where men have been in contact with the message of the historic Christ.

This simple fact involves a sufficient missionary responsibility. Men will only know a good and loving Father as their God, i. e., they will know God, only as they are brought into the knowledge of Christ, who is the only perfect revelation of God. For those who have this knowledge to withhold it from the whole world is to do two things: It is to condemn the world to godlessness, and it is to raise the suspicion that those who think they have the knowledge of God are in reality ignorant of what Christ was and what He came to do. "It is the sincere and deep conviction of my soul," said Phillips Brooks, "when I declare that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, that faith appears to me a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true." And I recall a remark of Principal Rainy's to the effect that the measure of our sense of missionary duty was simply the measure of our personal valuation of Christ. If He is God to us, all in all to our minds and souls, we shall realize that He alone can be this to every man, and that He must be offered thus to every other man. The Unitarian view has never produced a mission, save under an inherited momentum or the communicated stimulus of evangelicalism, and it has been in-

capable of sustaining such missions as it has produced. But when men really believe in God in Christ, and know Christ as God, they must, if they are loyal to themselves or to Him, share Him with all mankind.

For, child of one race and one time though He was, and that race the most centripetal of all races, Christ thought and wrought in universals. He looked forward over all ages and outward over all nations. The bread which He would give was His flesh, which He would give for the life of the world. He was the light of the whole world. If He should be lifted up He would draw all men unto Himself. His disciples were to go into all the world and make disciples of all nations. His sheep were not of a Jewish fold alone. It was not of a race but of a world that the Father had sent Him to be the Saviour. He did not regard Himself as one of many saviours and His revelation as one of many revealings. He was the only Saviour of men, and His was the only revelation of the Father God. "I have long ago ceased to regard the history of the Hebrew race as unique," writes a well-known Christian leader of our day. "It was well for us in our early days that our studies were directed towards it, and we saw how the Hebrew people found God in every event in their history, but we believe that Assyria and Babylon, Nineveh and Rome, could have similar stories written of God's dealings with them." Now, whether the history of the Hebrew race is unique or not is not a matter of theory. It is a simple question of fact. If it was not unique, then where is its like? What other history produced a vocabulary for a revelation? What other history yielded God to humanity? What other ended in a Saviour? As a simple matter of fact, Christianity, which sprang out of this race and this history, is unlike all other religions in its kind. As such, it never contemplated anything else than a universal claim. If it shrinks into a mere racial cult, it separates itself from its Founder and life, and utterly abandons its essential character.

Not only is the missionary duty inherent in the nature of Christianity and in the Christian conception of God, i. e., in the real character of God, but it is imbedded in the very purpose of the Christian Church. There were no missionary organizations in the early Church. No effort was made to promote a missionary propaganda, but the religion spread at once and everywhere. The genius of universal extension was in the Church. "We may take it as an assured fact," says Harnack, "that the mere existence and persistent activity of the individual Christian communities did more than anything else to bring about the extension of the Christian religion."

Bishop Montgomery in his little book on "Foreign Missions" recalls Archbishop Benson's definition of four ages of missions, "First, when the whole Church acted as one; next, when missions were due to great saints; thirdly, to the action of governments; lastly, the age of missionary societies." The Church at the outset was a missionary society. The new Christians were drawn together spontaneously by the uniting power of a common life, and they felt as spontaneously the outward pressure of a world mission. The triumphant prosecution of that mission and the moral fruits of this new and uniting life were their apologetics. They did not sit down within the walls of a formalised and stiffened institution to compose reasoned arguments for Christianity. The new religion would have rotted out from heresy and anaemia in two generations if they had done so.

As an old writer of the Church of England has put it: "The way in which the Gospel would seem to be intended to be alike preserved and perpetuated on earth is not by its being jealously guarded by a chosen order and cautiously communicated to a precious few, but by being so widely scattered and so thickly sown that it shall be impossible, from the very extent of its spreading, merely to be rooted up. It was designed to be not as a perpetual fire in the temple, to be tended with jealous assiduity and to be fed only with special oil; but rather as a

shining and burning light, to be set up on every hill, which should blaze the broader and the brighter in the breeze, and go on so spreading over the surrounding territory as that nothing of this world should ever be able to extinguish or to conceal it." The sound doctrine of the Church was safeguarded by the wholesome hygienic reflex action of service and work and conquest. And its light and life convinced men, because men saw them conquering souls. The Church was established to spread Christianity, and to conserve it in the only way in which living things can ever be conserved, by living action. When in any age or in any land the Church has forgotten this, she has paid for her disobedience. So long as there are any unreached men in the world or any unreached life, the business of the Church is her missionary duty.

The fourth deep ground of missionary duty is the need of humanity. The world needs Christ today as much and as truly as it needed Him nineteen centuries ago. If Judaism and the Roman Empire needed what Christ brought then, Hinduism and Asia need it now. If they do not need Him now, no more was He needed then. If they can get along without Him just as well, the whole world can dispense with Him. If there is no missionary duty, the ground falls from under the necessity, and therefore from under the reality of the incarnation. But that world into which He came did need Christ. Men were dead without Him. It was He who gave them life, who cleansed their defilement, who taught them purity and service and equality and faith and gave them hope and fellowship. He alone can do this now. The non-Christian world needs now what Christ and Christ alone can do for it.

It needs the physical wholeness, the fitting of life to its conditions, which, as a matter of fact, men get just in proportion as they get Christ. We do not need to go for proof of such needs to any overcolored, distorted accounts of those who see only the good of Christendom and only the evil of heathenism—heathenism is a good word, and it describes

facts. Sir John Hewett's account, as Lieutenant-Governor, of the conditions of sanitation in the United Provinces of India, will suffice: "Speaking generally, the death rates recorded in the Provinces in recent years, both in urban and rural tracts, are nearly three times as high as in England and Wales. It is estimated that in India nearly one out of every ten of the population is constantly sick, and a person who has escaped the diseases and dangers of childhood and youth, and entered into manhood or womanhood, has an expectation that his or her life will extend to only 68 per cent of the time that a person similarly situated may be expected to live in England. . . . . Infantile mortality is nearly twice as great as it is in England. . . . . It is lamentable that one out of every four children born should die before he or she has completed a year of life. . . . . The average number of persons per house (which frequently consists of two rooms, or even of only one) is 5.3 in important cities, and 5.5 in the rest of the country. It is estimated that the average superficial area per head of the population is something like 10 square feet, and the breathing space 150 cubic feet—just half what is required in common lodging-houses in England." Conditions in Christian lands are not what they should be, but they are infinitely superior to the conditions in other lands, and in proportion as they are Christian, famine and disease and want are overcome. Are these blessings to be ours alone?

The world needs the social message and redemption of Christianity. Paul tells us that it met and conquered the inequalities of his time, the chasm between citizen and foreigner, master and slave, man and woman. These are the chasms of the non-Christian world still. It has no ideal of human brotherhood save as it has heard of it through Christianity. Not one of the non-Christian religions or civilizations has given either women or children, especially girl children, their rights. There is human affection. The statement of a recent writer regarding China, that "children are spawned and not born," is

surely most untrue save on the basest levels of life. But the proverb of the Arab women of Kesrawan too truly suggests the Asiatic point of view: "The threshold weeps forty days when a girl is born." And between man and man the world knows no deep basis of common humanity, or if it knows, it has no adequate sanction and resources for its realization. Its brotherhood is within the faith or within the caste, not as inclusive as humanity. It wants what all the world wanted until it found it through Christ. "In his little churches, where each person bore his neighbor's burden, Paul's spirit," says Harnack, "already saw the dawning of a new humanity, and in the Epistle to the Ephesians he has voiced this feeling with a thrill of exaltation. Far in the background of these churches, like some unsubstantial semblance, lay the division between Jew and Gentile, Greek and Barbarian, great and small, rich and poor. For a new humanity had now appeared, and the Apostle viewed it as Christ's body, in which every member served the rest, and each was indispensable in his own place." The great social idea of Christianity is still only partially realized by us. But we do not have it at all unless we have it for humanity, and it can be made to prevail anywhere only by being made to prevail everywhere.

The world needs, moreover, the moral ideal and the moral power of Christianity. The Christian conceptions of truth and purity and love and holiness and service are original. Every ideal except the Christian ideal is defective. Three other sets of ideals are offered to men. The only other theistic ideals are the Mohammedan and the Jewish. The Mohammedan ideal expressly sanctions polygamy, and the authority of its founder is cited in justification of falsehood. The Jewish ideal is wholly enclosed in and transcended by the Christian. Buddhism and Shintoism and Confucianism offer men atheistic ideals, i. e., ideals which abandon the conception of the absolute and cannot rise above their source in man who made them. Hinduism, with its pantheism, is incapable of the moral dis-

tinctions which alone can produce moral ideals, and as a matter of fact owes its worthy moral conceptions today exclusively to the influence of Christianity. But it is not ideals alone—it is power for their realization that the world requires. That power can be found only in life, in the life of God communicated to men. Who offers this or pretends to offer it but Christ? How can it be offered by religions which have no God, or whose God has no character?

For this is the great need of the world. It needs the knowledge and the life of the good and fatherly God. Its own religions have given it neither of these, and its own religions are disintegrating. Christianity has detached small companies of people from them, but the influence of Christianity has penetrated them to the marrow. Let alone, it would war against their vicious elements and preserve all in man that is capable of redemption. But it will not be let alone. Other influences are at work upon the religious conceptions of the non-Christian world, and under those influences the conceptions and the institutions of the non-Christian religions are doomed. Never did men face a more solemn responsibility than confronts us now. "The ancient beliefs and customs of the non-Christian peoples," said Lord Bryce while in America, "are destined soon to pass away, and it becomes a matter of supreme importance to see that new and better moral and religious principles are given to them promptly to replace what is disappearing; and to endeavor to find methods for preventing the faults or vices of adventurers and others who are trying to exploit the uncivilized races from becoming a fatal hindrance to the spread of Christianity." Christian peoples are standing face to face with judgment here.

Throughout the non-Christian world there are multitudes who are conscious of their need. They may not regard Christianity as the answer to their need. It is not surprising if they do not. In what way has Christendom not misrepresented Christianity to them? But they know their need. "You speak

as if our country is already a dead thing," says one of the characters in Uchimura's dialogue on "The Future of Japan." "Yes," is the reply, "immoral nation is already dead. With all its shows of stability, a nation without a high ideal is a dead corpse. Japan under the Satsuma Choshu Government is a dead nation." "You speak very determinedly." "Yes," replies Uchimura, "I have to; I cannot bear to see my nation die." And there are many who do not wish to see their nations die in Asia, who turn to Christ. "All over India," wrote Dr. Cuthbert Hall to the missionaries there when he left India, with India's need upon his heart and its poison in his blood, "all over India are men unprepared to identify themselves with any Christian denomination, to whom the popular forms of the ancient faith have become inadequate, if not distasteful, and for whom the name of Jesus Christ and the distinctive truths connected with that name for the redemption of individuals and the reconstruction of the social order, are taking on new attractiveness and value." The fact that the world is awaking to its need, whether it understands Christ or not, adds a pathos to its mute appeal to those who have in custody the Gospel of God in His Son.

For it is only that Gospel that can meet the world's need. Commerce and government, philanthropy and education, deal with it superficially, and in the hands of shallow or evil men only accentuate it. A force is needed which will cut down to the roots, which deals with life in the name and by the power of God, which marches straight upon the soul and reconstructs character, which saves men one by one. Here we are flat upon the issue, and not to evade or confuse it, I will put it unmistakably. It is our duty to carry Christianity to the world because the world needs to be saved, and Christ alone can save it. The world needs to be saved from want and disease and injustice and inequality and impurity and lust and hopelessness and fear, because individual men need to be saved from sin and death, and only Christ can save them. His is

the only power which will forgive and regenerate, which will reach down deep enough to transform, and will hold till transformation is fixed.

And Christianity does this by striking down to the individual and saving him. It saves him by the power of God in Christ, working in and upon him. The missionary duty is this duty. "I hold education," says Uchimura, "as essentially personal and individualistic." And he uses the term education in its broad sense. There is more to education than this. Society is something more than the sum-total of individuals, but it begins and ends with individuals, and the need of the world is primarily the need of its individuals, and the salvation of the world in Christ's way can only be the salvation of its soul through the salvation of its souls.

A few years ago we heard a great deal about the need of educating and civilizing the world before we try to change its religion. Dr. George Hamilton advanced this argument in the General Assembly of the Church of Scotland in 1796: "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous in as far as it anticipates, nay, as it even reverses the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the 'Principia' of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary." We do not hear so much of this view now. Civilization has shown what a vain and empty thing it is, and we know that the sin and passion in human hearts, which it cannot destroy, are as real and dreadful in America and in all the neutral nations as they are in the nations at war. God is man's one

need. Man cannot save himself or make anything out of himself. He needs what God and God alone can do for him. If that is true of Europe and America it is true of all the rest of the world. Jesus Christ is the one Saviour of men and each man in the world needing that Saviour has a right to look to those who know of Him to tell of Him to all mankind.

Even as a purely religious movement, however, there are some who object to foreign missions on the ground that there are other religions in the world which are true for their followers and which meet their needs as truly as Christianity meets ours. They say that a fair comparison of Christianity with other religions destroys the claim of Christianity and makes foreign missions unnecessary. Is this true? What are the conclusions which such a comparison presents?

1. In the first place it is a significant fact that Christianity is the only religion which is trying to make good its claim to universalism. None of the non-Christian religions is making any real effort to do so. Mohammedanism is spreading in Africa and India, but it makes no effort of any significance to convert America or Europe or Japan. The bounds of Confucianism are contracting. Shintoism has withdrawn from the lists as a religion, and claims now only the place of a court ceremonial and a burial rite. Zoroastrianism, one of the worthiest of the ancient religions, has almost vanished in the land of its origin, and numbers comparatively few adherents in India. Hinduism is geographically limited, save as a philosophy, by its principle of caste, and Buddhism is rejected in Japan by the very men who might succeed in propagating it elsewhere. But Christianity is moving out over all the earth with steadily increasing power, with ever multiplying agencies, with ever enlarged devotion, and with open and undiscourageable purpose to prepare for Christ's kingship over the world. And not less significant than the fact of Christianity's missionary purpose, is the method of it. With no trust in secular support, in spite of all slanders which charge otherwise, with purely moral agencies

and with fair comparison of its treasures with anything that the world can offer, Christianity goes fearlessly forth to deal with all the life and thought of man and to solve his problems and meet his needs in the name and strength of God.

2. At the root of all things is the idea of God. Here all religions meet to be judged. "The truth and the good inherent in all forms of religion is that, in all, man seeks after God. The finality of Christianity lies in the fact that it reveals the God for whom man seeks." (Jevons, "Introduction to the Study of Comparative Religion," p. 258.) The best that can be said of any non-Christian religion is that it is seeking for that which Christianity possesses—the true and perfect God. "The conception of God with which Christianity addresses the world, is the best that man can form or entertain."

If it is asked, "What is that excellence in Christianity by virtue of which it is entitled to be a missionary religion and deserves to be received by all men?"—the answer is:

"Christianity is entitled to be a missionary religion and to displace all other religions, because of its God.

"There are many glories in the religion of Jesus Christ, and it can do many services for men; but its crowning glory, or rather the sum of all its glory, is its God. Christianity has such a conception of God as no other religion has attained; and, what is more, it proclaims and brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitles Christianity to offer itself to all mankind.

"It is necessary to tell in few words what this God is who is the glory of Christianity and the ground of its boldness in missionary advances—this God so infinitely excellent that all men may well afford to forget all their own religions, if they may but know Him. The God of Christianity is one, the sole source, Lord and end of all. He is holy, having in Himself the character that is the worthy standard for all beings. He is love, reaching out to save the world from sin and fill it with

His own goodness. He is wise, knowing how to accomplish His heart's desire. He is Father in heart, looking upon His creatures as His own, and seeking their welfare. All this truth concerning Himself, He has made known in Jesus Christ the Saviour of the world, in whom His redemptive will has found expression, and His saving love has come forth to mankind."

Set over against this conception of God the views which we have seen that the non-Christian religions take of Him, and it does not need to be shown that the religion of the Christian God has supreme rights among men.

"A religion that can proclaim such a God, and proclaim Him on the ground of experience, is adapted to all men, and is worthy of all acceptation. Since Christianity is the religion of such a God, Christianity deserves possession of the world. It has the right to offer itself boldly to all men, and to displace all other religions, for no other religion offers what it brings. It is the best that the world contains. Because of its doctrine and experience of the perfect God, it is the best that the world can contain. Its contents can be unfolded and better known, but they cannot be essentially improved upon. At heart, Christianity is simply the revelation of the perfect God, doing the work of perfect love and holiness for His creatures, and transforming them into His own likeness so that they will do the works of love and holiness towards their fellows. Than this nothing can be better. Therefore, Christianity has full right to be a missionary religion, and Christians are called to be a missionary people."

3. From its unique and adequate conception of God, it follows that Christianity has a message to the world which is full of notes which the non-Christian religions do not and cannot possess. Even ideas which some of these religions share with Christianity, such as "belief in an after life, in the difference between right and wrong, and that the latter deserves punishment; in the need of an atonement for sin; in the efficacy of

prayer; in the universal presence of spiritual powers of some kind;" belief in the sovereignty of God, in the immanence of God, in the transitoriness and vanity of this earthly life on one hand, and in the infinite significance of this life and the sacredness of the human order on the other,—have a relationship and a significance in Christianity, with its perfect God, which makes them totally different from the conceptions of other religions. And beside these, Christianity has a whole world of conceptions of its own—the fatherhood of God, the brotherhood of man, redemption, the incarnation of a personal God, atonement, character, service, fellowship.

4. In its conception of sin, in its provision for sin's forgiveness and defeat, and in its ideals of salvation and the free offer of its salvation to every man, Christianity is unique and satisfying. Christianity sees sin as the supreme evil in the world, it regards it as a want of conformity to the perfect will of God, or as transgression of His perfect law; it teaches that sin is not a matter of act only, but also of thought and desire and will—a taint in the nature; it insists that God is not responsible for it or for any evil; it emphasizes the guilt and horror of it, and the deadly consequences both for time and for eternity, and it opens to man a way of full forgiveness and clean victory. In contrast with this view, Mohammedanism teaches that sin is only the wilful violation of God's law; sins of ignorance it does not recognize; its doctrine of God's sovereignty fixes the responsibility for sin on God and dissolves the sense of guilt, and it denies the evil taint of sin in human nature. In Hinduism sin as opposition to the will of a personal God is inconceivable; it is the inevitable result of the acts of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means "thirst," "desire," and what Buddhism seeks to escape is not the evil of life only, but life itself; and

its conception of the sins that impede, while including much that is immoral, does not include all, and does not include much on the other hand that has no immoral character at all. Confucianism makes no mention of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religon in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and that attempts permanently and radically to deal with it.

And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it. In Christianity salvation is salvation from the power and the presence of sin, as well as from its guilt and shame. Its end is holy character and loving service. It is available for men here and now. In the Mohammedan conception salvation consists in deliverance from punishment, and deliverance not by redemption and the sacrifice of love, but by God's absolute sovereignty. The Hindu idea of salvation is to escape from the sufferings incident to life, to be liberated from personal, conscious existence, and this liberation is to be won by the way of knowledge, knowledge being the recognition of the soul's essential identity with Brahma, the impersonal God, or by the way of devotion, devotion being not faith in a God who works for the soul, but the maintenance by the soul of a saving attitude of mind toward the deity chosen to be worshiped. This is actual Hinduism, not the nobler doctrine of the Vedas. In Buddhism salvation is the extinction of existence. Indeed, there is no soul recognized by pure Buddhism. There is only the Karma, or character, which survives, and every man must work out his own Karma unaided. "By one's self," it is written in the Dhammapada, "the evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified. Lo, no man can purify another." The best Northern Buddhism draws nearest to Christianity in its conception of a salvation by faith in Amitaba Buddha, but even here the salva-

tion is release from the necessity of continued rebirths, not a creation of new character for human service in Divine loyalty. Confucianism has no doctrine of salvation. The Chinese soul has had to turn, in the attempt to satisfy its needs, to other teachers. In its ideal and offer of salvation Christianity stands alone. (Kellogg, "Comparative Religion," chapters IV, V.)

5. Christianity is the only religion which is at once historical, progressive and spiritually free. Therefore, it is the only religion which can claim universal dominion. Each religion of the world has filled a place in history, but Mohammedanism is the only one whose historical facts are essential to it, and, as Bishop Westcott says:

"Christianity is historical not simply in the sense in which, for example, Mohammedanism is historical, because the facts connected with the origin and growth of this religion, with the personality and life of the Founder, with the experience and growth of His doctrine, can be traced in documents which are adequate to assure belief; but in a far different sense also. It is historical in its antecedents, in its realization, in itself; it is historical as crowning a long period of religious training which was accomplished under the influence of Divine facts; it is historical as brought out in all its fulness from age to age in an outward society by the action of the Spirit of God; but above all, and most characteristically, it is historical because the revelation which it brings is of life and in life. The history of Christ is the Gospel in its light and in its power. His teaching is Himself, and nothing apart from Himself; what He is and what He does. The earliest creed—the creed of baptism—is the affirmation of facts which include all doctrine.

"Dogmatic systems may change, and have changed so far as they reflect transitory phases of speculative thought, but the primitive Gospel is unchangeable as it is inexhaustible. There can be no addition to it. It contains in itself all that

will be slowly wrought out in thought and deed until the consummation.

"In this sense, Christianity is the only historical religion. The message which it proclaims is wholly unique. Christ said, I am—not I declare, or I lay open, or I point to, but I am—the way, the truth and the life."

6. The ethical uniqueness of Christianity entitles it to absorb and displace all other religions. It alone makes the moral character of God the central and transcendent thing. Judged by its God, no other gods are really good. It alone presents a perfect ethical ideal for the individual and it alone possesses a social ethic adequate for a true national life and for a world society. It is pre-eminently the ethical religion. All its values are moral values. All the best life of Christian lands is an effort to embody the Christian ethics in life, and those ethics shelter absolutely none of the evil of Christian lands. "There is hardly a more trustworthy sign and a safer criterion of the civilization of a people," says the anthropologist Waitz, "than the degree in which the demands of a pure morality are supported by their religion and are interwoven with their religious life." And this is the true test of religions also. Do they supply men with perfect moral ideals? Do they condemn evil and refuse to allow evil to shelter itself under religious sanction? On one or both of these issues every non-Christian religion breaks down. There is much worthy moral teaching in each of the non-Christian religions, but the Koran enjoined the enslavement of the women and children of unbelievers conquered in battle, and authorized unlimited concubinage, and its sanction of polygamy cannot be defended as in the interest of morality. "Polygamy," said Dr. Henry H. Jessup, "has not diminished licentiousness among Mohammedans." Even in the Vedas there are passages which are morally debarred from publication. "I dare not give and you dare not print," wrote the Rev. S. Williams, "the ipsissima verba of an English version of the original Yajar Veda Man-

tras." ("Indian Evangelical Review," January, 1891.) In the Bhagavata Purana the character of the god Krishna is distinguished by licentiousness. And worst of all in the Hindu ethics, even in the Bhagavadgita, it is taught that actions in themselves do not defile one, if only they are performed in the state of mind enjoined in the poem. While Buddha and Confucianist ethics are deficient in active benevolence and human service. "Be ye perfect, as your Heavenly Father is perfect," is a conception peculiar to Christianity.

7. Christianity is the final and absolute religion, because it contains all the good and truth that can be found in any other religion, and presents it to men in its Divine fulness, while other religions have none but partial good; because it is free from the evils which are found in all other religions, and because it alone can satisfy all the needs of the human heart and of the human race. It is the one true religion. We are glad to find any outreach after truth in other religions which shows that the hearts of those who hold them are made for that truth and capable of receiving it in its perfect form in Christianity. Christianity is final, because there is no good beyond it and no evil in it, and because it cleanses and crowns all the life and thought of man. It is the end of all men's quest. "I maintain," says Tiele, "that the appearance of Christianity inaugurated an entirely new epoch in the development of religion; that all the streams of the religious life of man, once separate, unite in it; and that religious development will henceforth consist in an ever higher realization of the principles of that religion." And Christianity is absolute as well as final; that is, it fills the field. There can be nothing higher or better. There can be nothing else in the same class. As Bishop Westcott said:

"A perfect religion—a religion which offers a complete satisfaction to the religious wants of man—must be able to meet the religious wants of the individual, the society, the race, in

complete course of their development and in the manifold intensity of each separate human faculty.

"This being so, I contend that the faith in Christ, born, crucified, risen, ascended forms the basis of this perfect religion; that it is able, in virtue of its essential character, to bring peace in view of the problems of life under every variety of circumstance and character—to illuminate, to develop, and to inspire every human faculty. My contention rests upon the recognition of two marks by which Christianity is distinguished from every other religion. It is absolute and it is historical.

"On the one side, Christianity is not confined by any limits of place, or time, or faculty, or object. It reaches to the whole sum of being and to the whole of each separate existence. On the other side, it offers its revelation in facts which are an actual part of human experience, so that the peculiar teaching which it brings as to the nature and relations of God and man and the world is simply the interpretation of events in the life of men and in the life of One who was truly Man. It is not a theory, a splendid guess, but a proclamation of facts.

"These, I repeat, are its original, its unalterable claims. Christianity is absolute. It claims, as it was set forth by the apostles, though the grandeur of the claim was soon obscured, to reach all men, all time, all creation; it claims to effect the perfection no less than the redemption of finite being; it claims to bring a perfect unity of humanity without destroying the personality of any one man; it claims to deal with all that is external as well as with all that is internal, with matter as well as with spirit, with the physical universe as well as with the moral universe; it claims to realize a re-creation coextensive with creation; it claims to present Him who was the Maker of the world, as the Heir of all things; it claims to complete the cycle of existence, and show how all things come from God and go to God."

As absolute, it must displace all that is partial or false. It must conquer the world. The people who have it must be a missionary people.

This is the solemn duty with which we are charged by our personal experience of the treasure that is in Christ, and this is the solemn duty with which any true comparison of Christianity with the world religions confronts us. Alike from the look within and from the look without we arise with a clear understanding of the missionary character of the religion that bears the name of Christ. The attitude of that religion is "not one of compromise, but one of conflict and of conquest. It proposes to displace the other religions. The claim of Jeremiah is the claim of Christianity: 'The gods that have not made the heavens and the earth, they shall perish from the earth and from under the heavens.' The survival of the Creator, joyfully foreseen, is the ground of its confidence and its endeavor. Christianity thus undertakes a long and laborious campaign, in which it must experience various fortunes and learn patience from trials and delays; but the true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer. It means to fill the world." It must do so in order that the nations may have their Desire and the world its Light.

CHAPTER XVIII

A MESSAGE FROM MISSIONS TO THE MODERN MINISTRY

BY REV. CHAS. A. BOWEN, A. M., PH. D.,
OLYMPIA, WASHINGTON

It is not my purpose to enter into a defense of, nor champion the cause of, missions. They stand there immovable in the purpose of God. They are the corner-stone as well as the crown in the fabric of the Christian Church. This stone which for so many years was rejected is now become the head of the corner, and whosoever shall fall upon it—whatever church shall ignore its claims—shall be broken.

It is my purpose rather to seek in the field of missions for *some message to the modern ministry,* for some inspiration to the home church. I know it is impossible to divorce the Church from missions—they are both one; but if we may do so in our thought for a time, we shall find that missions are not so much in need of the home church as the home church is in need of missions. The home church today is not so much the source of encouragement to missions as missions are the fountain of inspiration to the home church. The question is no longer whether the heathen can be saved without the Gospel, but whether the Gospel can be saved for the home church if it is not given speedily to the heathen.

Across the whole Church today is an appalling dearth of aggressive spiritual life. Earnest souls are discouraged, and many almost despairing. They are groping and asking what is the trouble and what can be done. Whatever of encouragement there is comes largely from the mission fields. On the other hand, the fires on mission altars are burning brightly,

souls by tens of thousands are being born every year. The faith of the missionary was never stronger, nor his hope brighter. The only cloud that crosses his horizon is the fear lest the church at home may not live up to her privilege.

If we in the home churches, with all our machinery and members and wealth and education and favorable conditions, as we think, are largely cumberers of the ground; and if missions against great odds, improperly supported, with very imperfect equipment, humanly speaking—if they are sowing and reaping abundantly, and to a large degree are saving the Church from utter humiliation when the Master comes year by year seeking fruit, then we ought to ask missions the secret of their power. If our lamps in the home churches are burning dimly, if out of our twilight and shadows we see the light in the far away distance shining steadily, it might be well for us to ask what kind of oil fills that lamp. Like Apollos the eloquent, the home church ought to be willing to be instructed by this Aquilla and Priscilla in "the way of God more perfectly."

Now if I read aright the story of missions, the secret of their power, the message they bring to the modern ministry and to the whole Church is the emphasis upon this trinity of doctrines: Atonement in Christ, Ministry of the Spirit, and Prayer.

I. THE ATONEMENT AND MISSIONS

In emphasizing the atonement in Christ we believe that missions have good Scriptural grounds for their position. "God forbid that I should glory save in the cross of Christ," was Paul's battle cry. No doubt, on going to Athens and Corinth, Paul may have been tempted, because of their education and culture, to preach differently from what he did to the rough people of Galatia. But he did not. This is his

testimony as to the kind of preaching: "I delivered unto you *first of all* that which I also received, that Christ died for our sins according to the Scriptures" (1 Cor. 15:3). And this was done in a most earnest fashion. "I determined to know nothing among you save Jesus Christ and Him crucified" (1 Cor. 2:2). So deeply did that first great missionary feel the importance of this truth that he prays a curse upon anyone who preaches a different doctrine. So vital was this to Paul and so large a place has it in Scripture, that we believe the words of a recent writer are true: "The death of Christ has not the place assigned to it, either in preaching or in theology, which it has in the New Testament." And again: "It is not unjust to say that no man will so preach the Gospel as to leave the impression that he has the Word of God behind him if he is inwardly at war with the idea of the atonement" (Denny—"Death of Christ"—Introduction and p. 285).

Passing over the intervening ages till we come to the "Father of Modern Missions," we find him saying: "It is absolutely necessary * * * that we keep to the example of Paul, and make the great subject of our preaching Christ, the crucified" (Carey's Covenant). Look at the Moravian Church; for every fifty-eight communicants in the home church they support one missionary in a foreign land, and *for every member in the home church they have two and six-tenths members gathered in congregations among the heathen.* What is the inspiration of this church which so inspired Carey that he exclaimed: "See what these Moravians have done!" Their secretary of missions in a recent address tells us that the compulsion of the Moravian Church is not from the great commission, but from this prophecy: "When His soul shall make an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied * * * Therefore will I divide Him a por-

tion with the great, because He poured out His soul unto death." From this they have their battle cry: "To win for the Lamb that was slain, the reward of His sufferings." The only way they can reward Him is by bringing souls to Him. They are the only compensation for His suffering. (Ecumenical Conference Report, I, 79.)

To show the place and power of the atonement in missions I have time to give only one illustration from each of several different mission fields.

In 1721 Hans Egede left Holland for Greenland. His idea of mission methods is given in his own words: "The first care taken in the conversion of heathens is to remove out of the way all obstacles which hinder their conversion and render them unfit to receive the Christian doctrine, before anything can be successfully undertaken on their behalf" ("Holy Spirit and Missions," p. 122). For fifteen years this heroic soul toiled amid the ice and snow without a single convert. At the end of that time he gives up in despair, preaching the last time from: "I have labored in vain: I have spent my strength for naught: yet my judgment is with the Lord and my work with my God!" But in 1730 Frederick Beck went to the same field. The natives travestied and ridiculed his doctrine. In the meetings they pretended to be asleep and snored. They would ask him to sing, only that they might drown the music with howls and drums. They pelted him with stones, broke into his hut and broke or stole his needed things. They destroyed his boats, and when on the verge of starvation would sell this brave Moravian no food. Awful was their condition; dwarfed in body, they were still more dwarfed in soul. Mothers licked their children as a cat does her kittens, and they wallowed like swine in their filth. After eight years, Beck was translating the Bible, and the natives were curious to see how paper could hear, remember and repeat the Word of God. He read them the story of the

cross. The miracle was wrought, and stony hearts were broken. Kayarnak came near and said to Beck with pathetic face and voice: "How is that? Tell it to me once more. I, too, want to be saved." Tears ran down Beck's face to think that after these years there was one inquirer. He told the story again and again. Kayarnak came day after day. Soon twenty came with him. On Easter, 1739, he, his wife, and two children were baptized. He became a preacher and taught the missionary to depend, not upon logic but upon the story of the cross. In 1747, twenty-five years after Egede had landed, the first church was built for the three hundred members. The workers wrote at the time: "A stream of life is now poured upon this people. As we speak or sing of the sufferings of Jesus, ... tears of love and joy roll down their cheeks" ("New Acts of the Apostles," p. 215).

In 1828 in far away Burma Adoniram Judson had been laboring many years with but little success. He hears of the Karens far in the interior. The only Karen man he could find was Kho-Thah-Byu, a slave fifty years of age. As a youth he had been dull, vicious, and brutal. As a man he had murdered thirty men by his own hand. Judson paid his ransom and took him to his own home. His darkened mind was at last lightened by the story of the cross. He was baptized and went immediately to his people to preach. For twelve years he made itinerating tours of from one week to six months among the six hundred thousand Karens. Whole villages were converted, and today there are forty thousand native Karen Christians as the result almost wholly of the preaching of Kho-Thah-Byu, a result second only in mission annals to the work in the South Sea Islands. And this is one testimony of his preaching: "He sought in every sermon to bring into prominence the vicarious death of Christ. And the result was that a larger number of converts understood justification by faith than could be found among an equal number of Christians in a Christian land."

Rev. Henry Richards gives this experience at Banza Manteke, in Africa. For four years he labored in vain, teaching the people about God as Creator, that He was good and they were sinners. He went home for a vacation, and while there was advised to preach the law when he went back. On returning he translated the commandments. They said the ten commandments were very good and that they kept them all. Thoroughly discouraged, he turned to God's Word and was soon deeply impressed with "Go preach the Gospel," not the law or commandments, but *the Gospel.* If he were to preach Christ crucified they would want to know who Jesus was. So he began translating Luke and reading it to them. He got on very well till he came to chapter 6:30, "Give to every man that asketh." Here he was puzzled, for these men were notorious beggars. In order to have time to think he took them back for a two weeks' review. After struggling over what the commentaries said and what common sense would say was the explanation of this verse, he decided it meant *just what it said.* He so read it to the natives, saying that this was a high standard of life but that he intended to practice what he preached. Of course, they took him at his word, as well as took nearly everything he had. One day he overheard a conversation. One native said to another: "I got this of the white man." The other replied that he, too, was going to ask for a certain article, whereupon a third said: "No, buy it. This must be God's man, for we never saw anyone like him." At last they came to the story of the cross. He said: "You say you are not sinners? There is Jesus dying for you. He never did anything wrong, but died for your sins and for mine." After seven years the battle was won by the story of the cross, and there are now fifteen hundred Christians in the church at Banza Manteke. ("New Acts of the Apostles," p. 273; Ecumenical Conference Report, II, 93.)

Thirty years ago, in the city of Mukden, with its 400,000

population, there was a little street chapel. When nothing else would reach those stolid Chinamen, the story of the cross, the sufferings of Jesus, reached them when told by ignorant "Old Wang," the converted confirmed opium smoker. Thirty years ago there were on the roll of the Presbyterian Church in Manchuria three members; four years ago there were in Manchuria, won mostly from Mukden as a center, twenty-seven thousand Presbyterian Christians. Would you know the secret of this remarkable work? "In order to gain the Chinese to Christianity, all other conceivable methods combined cannot compare in efficiency with public preaching. . . . . But, however the vessel of the preacher may be led in all directions by the flowing or the ebbing tide of his hearers' inclinations, though it move up and down on the waves of a thousand various subjects, and however long its chain, the anchor must ever be fast immovably in what is known as the cross of Christ. The mercy and love of God as revealed in the life and confirmed in the death of His Son, must be the center around which all the preaching revolves, and on which it is based. This is the great central truth on which the church in Manchuria has been founded" (Ross, "Missionary Methods in Manchuria," p. 332).

Such is the testimony to the power of the cross from far distant and different witnesses. The conclusion drawn by the Scotch professor and by the missionary in China are one and the same. "There is nothing in the world," says Prof. Denny, "so universally intelligible as the cross" ("Death of Christ," p. 200). And Dr. Ross from China says: "The cross of Christ with its implied doctrines satisfies the soul of the Chinese. It is the intelligent response of love to the cry of their distressed heart" ("Missionary Methods in Manchuria," p. 90). Nothing more impressively, than the preaching of the cross to every creature and its acceptance by them, demonstrates to us so conclusively that our Gospel is an eternal

Gospel; that the power and need of Christ's blood to save never goes out of date.

This story of the cross wins its way among all peoples because it is the old, old story. It is older than Wesley, older than Calvin, Augustine, Paul, Moses, or Abraham. It is as old as God, this story of "the Lamb slain from the foundation of the world."

Did you ever hear of a Unitarian mission? You may have. Then did you ever hear of a Unitarian mission having a revival in a heathen land? I never did. And the reason is they have no cross, no atonement to preach. When you steal the cross, you take the crown of missions. When you despise the blood of Calvary, you will have strangled missions.

Somehow I feel that Peter often went back, at least in thought, to that courtyard where he denied his Lord. And while there he renewed his vows, asking God to help him never again to deny or forsake his Saviour. And somehow I feel that we who have been denying the power of the cross in our preaching ought to go back to the places where we have thus put our Master's sacrifice to an open shame, confess our sin, and promise there to be faithful in lifting up "the Lamb of God that taketh away the sin of the world."

II. THE HOLY SPIRIT AND MISSIONS

Every age has its own test of fidelity. In Old Testament times the test was the unity of God. After Christ came, the test was the Son of God as Divine Saviour and King. The test for the Church today is its readiness to accept the Holy Spirit as the Divine administrator of God's kingdom in this world. Dr. Steele is right when he says: "The conservator of orthodoxy in every successive age is the Holy Spirit." And if the Church is apostate today one place more than another, it is in not enthroning the Holy Spirit. It is on mission fields and in mission work that this is most nearly done, and there God is honoring those that honor Him.

In the first place, the Holy Spirit must be enthroned as administrator and director. "His time is no less important than His way." The Church never has been able to select the proper time and place for labor. As we read the "Acts of the Apostles" we feel that they are the "Acts of the Holy Spirit." The foretokens of foreign missions were when the Holy Spirit directed Philip to the eunuch and Peter to Cornelius. And the first act in the world drama of Christian conquest was when in the church at Antioch "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And no missionary of modern times has been successful but what has gone out under a like ministration of the Holy Spirit as director.

Paul's being turned back from Asia and Bithynia by the Holy Spirit, because hearts in Europe were ready for the Gospel, can be paralleled over and over again in the administration of the Spirit in modern missions.

When Judson went to India and landed at Calcutta, the East India Company forbade his landing. Feeling certain he had been called to the mission field, he retired to the Isle of France, and a year later went to Madras, where he was also unable to stay. The only place open was Rangoon, Burma, the last place he wished to go. But he went, led of the Spirit, or rather, compelled of the Spirit, against his wishes and judgment. Burma was ready. Judson knew it not, but the Spirit did, as testified to by the Pentecostal work that followed.

I have no doubt that Philip's and Peter's surprise was great when the eunuch and Cornelius were found so wondrously prepared by the Spirit to receive the message. In 1820, when the ship "Thaddeus" furled sail in Oahu harbor with eighteen missionaries on board to begin the fight with cannibalism and paganism in the Hawaiian Islands, what was their surprise when Obookiah, their native-born lad, who had

gone ashore in a boat, returned bearing this news, "Oahu's idols are no more." And it was so. Before the missionaries had landed, the Holy Spirit had moved the pagan king and the priests to destroy all the heathen idols.

How God moves upon the hearts of whole communities by the Holy Spirit in answer to the prayer of a devoted man! On Nov. 7, 1837, Titus Coan had been laboring two years at Hilo, Hawaiian Islands. Some ten thousand natives had come in from the surrounding tribes to hear the Gospel. Their little booths lined the shore, and some six thousand were crowded into the crude church building at the hour of evening service. Suddenly the sea, moved by an unseen hand, began to roar and the volcanic wave fell upon the people, sweeping hundreds out to sea. An awful night that was! But mighty as was the sea, it was not to be compared with the waves of the Spirit that rolled over that people. All the next day, though the sea was giving up its dead one by one, the meeting continued, and the kingdom of darkness gave up its victims by the hundreds. So mighty was this work of the Spirit that on the first Sunday in July, 1838, Mr. Coan, on that afternoon, baptized 1,705 men, women and children, and some 2,400 communicants sat down at the Lord's table. During the next three years, the Spirit all the while moving upon the people, 7,382 persons were received into the church at Hilo. And during his thirty-five years of work there Mr. Coan baptized with his own hands 11,960 converts.

Somehow these "new acts of the apostles" strangely stir our hearts, even when we read about them. The very Spirit seems to breathe through the record, as through the Book of Acts, giving it life. What then must it be to be present in such an atmosphere where such scenes are being enacted! We are not surprised that Bishop Foster says of the first prayer-meeting he attended at a mission station that he never saw such manifest presence of God in a mid-week prayer meeting.

And his wonder grew when told that this was not an exception, but they were *all like that!* And Bishop Foss, after attending a camp-meeting at the foot of the Himalaya Mountains, writes: "Never in my life, in any period of the old-time camp-meeting fervor, have I heard more sermons, and exhortations, and prayers, and experiences on the subject of the gift of the Holy Spirit" ("Cleveland Missionary Convention," p. 209).

"My brethren, we have unlearned the Holy Spirit". These words are true. He who was the inspirer of the first missionaries; who again and again has awakened the Church from her slumber and pointed out the duty still not done; who is today giving proofs of His power to direct and to obtain results—this Holy Spirit we have ignored, if not forgotten. We here at home have not realized, as have the missionaries, that the life that was "born from above" must also be directed from above; that the Church with a supernatural beginning must have a supernatural leadership; that as Christ was necessary, by His atonement, to set men's feet in the way of life, so the Holy Spirit, by knowing the will of God, is necessary to keep men singing and triumphing in that way. From many a mission field, yielding bounteous harvests, the Holy Spirit is calling to us here at home to yield to Him the right of way, promising to convict men of sin, of righteousness, of judgment, and to take of the things of Christ and show them unto us and unto many.

III. PRAYER AND MISSIONS

Prayer preceded Pentecost. Prayer preceded God's raising up needed workers. Prayer preceded the sending out of the first missionaries. The reason given for appointing deacons was that the Apostles might give themselves unto prayer. Every man or woman who has been mighty on the mission field has first been mighty on his knees before God. In many "a going apart," in scores of "all night" seasons, again

and again, in many a Gethsemane, he has fellowship with, and catches the Spirit of, the Master. The spirit of the true missionary is that of Neesima, of Japan, when he said: "We must advance on our knees."

The nine children of Rev. and Mrs. John Scudder, of India, have all given their lives to missionary service in that land—seven sons and two daughters. This one family has given a total of five hundred and thirty years of continuous missionary service for India. The only explanation is that given by Mr. Scudder: "The children were literally prayed into the kingdom by their mother." She was accustomed to spend the birthday of each child in all-day prayer for him.

There is Eliza Agnew, forty-three years a missionary in Oodooville, Ceylon. During all that time she never once returned to England, never once took a vacation. "I have no time," she said. She is called "the mother of a thousand daughters," having taught the daughters and grand-daughters of her first pupils. When she died it was found of the thousand girls who had gone entirely through the school, not one returned to her home a heathen. Like her Saviour, she could say: "Of all those whom thou hast given me, I have lost none." And out of that one school alone, while under Miss Agnew's care, over six hundred girls went to carry the Gospel light to the zenana homes of India. The secret? She spent literally hours every day praying for the girls by name! "I know My sheep by name. They hear My voice and follow Me."

In Japan, from April, 1900, to May, 1902, there was continuous, united prayer by Christians throughout the kingdom. In May, 1902, the revival broke out, and during the year to the Church of forty thousand native Christians there were added twenty-seven thousand converts in answer to that prayer. In answer to prayer by the China Inland Mission, Dr. Schofield, after winning seventy-five hundred dollars in

prizes for scholarships in English colleges, gave himself to medical work in China. He labored only three years before he was "called up higher;" but during that time his wife tells us she often heard him praying in his study that God would thrust out of the English universities young men to work in China. His early death was lamented and not understood. Christ died at thirty-three, after only three years of toil and prayer. One year after Dr. Schofield's death the "Cambridge seven" went forth. Before they went to China they made a tour of English and Scotch colleges, and stirred the student life of all Great Britain for God and missions. Today one is bishop of West China, one is assistant superintendent of the China Inland Mission, one a pioneer missionary to Tibet, and all the others are useful workers.

Dr. Gordon's Church, of Boston, was giving five thousand dollars annually to missions. One day Dr. Gordon said in the pulpit: "It is not enough; let us still use all our plans and agencies that have been successful in the past. But in addition, in the Sunday School, in the Young People's Society of Christian Endeavor, in missionary organizations, at the family altar, in secret, in the public service, let us pray that God will enable us to do more generously for this great cause." Result: the next year they gave over ten thousand dollars to missions, the Christian Endeavor alone giving sixteen hundred dollars!

Do we stop often to think that one of the mightiest missionary organizations of our day has been prayed into being? Listen to the story:

J. Hudson Taylor, founder of the China Inland Mission, was a child given in answer to a father's prayer for a son to be given him who might evangelize China's millions. This son tells us that when a young man, "God said to me, 'My child, I am going to evangelize Inland China, and if you would like to walk with Me, I will do it through you.'" While still in England he was led to believe in the limitless possibilities

of prayer. He tells us he said to himself: "When I get to China my only claim will be on God. * * * How important, therefore, to learn before leaving England to move man through God by prayer alone" ("China Inland Mission," p. 66). The decision to open the mission is made. For months Hudson Taylor has been bearing the burden of unevangelized China. But the far greater burden is that he can not trust and pray for God to raise up the workers for China and support them. It seems his life will go out under the fearful strain. He goes to Brighton by the sea for relief. There on the beach, on a bright Sunday morning in June, we see him fully trusting God, and the burden lifts. Then it was that on the margin of his Bible he made a little record, which ought to be forever memorable in the annals of missions: "Prayed for twenty-four willing, skillful laborers at Brighton, June 25, 1865. The conflict was all ended. Peace and gladness filled my soul" ("China Inland Mission," p. 224). This number and more sailed to China.

In the autumn of 1881, at Wu Chang, the China Inland missionaries gathered to meet Hudson Taylor. Funds were low. Five years had passed since the Chefu Convention, which opened every province to the missionary, and every province had been entered by this heroic band. They said: "God has opened the doors to once-sealed lands; why are laborers so few?" The answer came: "You have been definite in prayer for doors to open; why not be definite in prayer for workers to enter them?" Conscious of failure, this little company sits down, each one with pencil and paper. They go over the eleven provinces of Inland China, asking what God's work must have. Twenty-eight women and forty-two men, just seventy in all! There they are, a little band, poor, uninfluential, hardly known outside of England, though known, we believe, to God and all His angels on high. Whole working force after fifteen years' work now less than a hun-

dred. How could they ask for seventy? But here was the need. God had taught them, they fully believed, to pray as they ought. They dared not ask for less and still believe in God, the Father Almighty. They prayed for seventy, also "for large re-enforcements for all the evangelical societies." But they could not rightly care for so many in one season, so they asked that they be sent during 1882, 1883, 1884. They were later led to pray that God would lead some of His wealthy stewards to make room for a large blessing for himself and family by giving liberally of his substance for this special object. One said: "Would it not be delightful if three years hence all now here could gather and give thanks when the last of the seventy shall have reached China?" Clearly that could not be. "Why not have the thanksgiving tonight in which we may all unite?" one said; and it was so, they rejoicing over what they had taken of God by faith. Before the close of the time seventy-six workers were on the field, and in February, 1882, the Berger family, of England, gave three thousand pounds—fifteen thousand dollars. Five thousand dollars for father, five thousand for mother, one thousand for Mary, one thousand for Rosie, one thousand for Bertie, one thousand for Amy, one thousand for Henry. "Exceeding abundantly above all that ye ask or think."

Again, in November, 1887, Mr. Taylor and others met at Nanking to consider the need. They were led to ask for one hundred missionaries and ten thousand pounds additional during 1888. Further led to ask that the money might come in large sums, that their clerical force might not be taxed in acknowledging it! Results, one hundred new missionaries came during 1888, and not $50,000, but $55,000 additional in eleven separate gifts, the smallest being $2,500, and the largest $12,500. This mission stands there today as an example of work begun in prayer, relying on prayer entirely for men and means. We may say what we please about visionary

schemes, but here are visible fruits. Think of this story! Not back in apostolic times, but in this busy, crowding, materialistic, twentieth century!

Prayer is the mightiest power in our hands today. Is it not a great sin that we do not use this talent of all talents? What blessings we are withholding from ourselves, the Church, and missions by not praying! If, like Pastor Gossner, we could learn to "ring the prayer bell rather than the beggar's bell," we might have his success—one hundred missionaries put into the field who gathered thirty thousand converts before his death at sixty-three—and be worthy of his epitaph; "He prayed mission stations into being and missionaries into faith; he prayed to open the hearts of the rich, and gold from the most distant lands." But prayer is a costly exercise, and this possibly is why so few people dare pray really in earnest. If you pray earnestly a year for China, you will feel you ought to go. If your Church prays earnestly a year for China, she will double her missionary offering. If at the family altar a father and mother plead earnestly for India or Africa, God will ask a son or daughter of them for far-away service. If we pledge the price we can claim the power. * * * The picture of my boyhood was that of Atlas holding the world on his shoulders; but the picture for boy and girl, for man and woman, for minister and missionary today, is Christ bearing the world upon His heart. The world with Atlas' shoulder under it we know is a myth, but the world with Christ's heart under it is the mightiest reality of the ages.

CHAPTER XIX

WHAT MISSIONARY MOTIVES SHOULD PREVAIL?

"The love of Christ constraineth us" (1 Corinthians 5:14)

BY REV. HENRY W. FROST,
DIRECTOR FOR NORTH AMERICA OF THE CHINA INLAND MISSION,
GERMANTOWN, PHILADELPHIA, PENNSYLVANIA

VARIOUS KINDS OF MOTIVES

When we contemplate the motives which largely prevail in these days in respect to missionary service, we meet with a surprise. Instead of discovering, as we should anticipate in such a relationship, that these are always upon the high plane of the divine and heavenly, we find often that they are upon the low plane of the human and earthly. And it is to be noted that this condition, as compared with the past, marks a change in the kind of motive which is being presented to men in order to induce them to give themselves to missionary service. There was a time—within the memory of many—when the motives proclaimed were markedly scriptural and spiritual. But more recently there has been in many quarters a positive decline in this respect, the scriptural and spiritual giving place either to the selfish or to the simply humanitarian. And this has resulted in a development of weakness, both in the appeal and in its results. It is certainly true, as men say, that non-Christian nations are in a pitiable state, governmentally, educationally, commercially, socially and physically; and it is equally true that nothing but Christianity will alter the conditions which are existing. But such conditions do not constitute the appeal which God makes to His people when He urges them to Christianize the nations. The conditions above named are all "under the sun," and they have to do with the present temporal life. Besides, though a total trans-

formation might be secured in these respects, the peoples so affected—as the present condition of Japan demonstrates—would have been brought no nearer to God than they were before. For, while it is always true that Christianity civilizes, it is never true that civilization Christianizes.

It would appear from the above, if souls are to be reached, if men are to be made inwardly right, if the things which make for eternal security and blessedness are to be obtained, that divine motives, leading to divine methods and results, must prevail. This is the reason why God sets such high motives before the Church. He would have Christians look high in order that they may live high; and He would have them live high in order that they may lift others equally high. It is supremely important, therefore, to discover from the Scriptures what the divinely given motives are. Our starting text indicates that Paul felt that these could be expressed in one phrase: "The love of Christ"—that is, Christ's love for us—"constraineth us." But other portions of the Word indicate that the Spirit expands the thought so expressed, the one motive including several others. May we anticipate sufficiently to say that these motives appear to be three in number. It is our purpose to consider these, one by one.

A FIRST MOTIVE

During the earlier portion of the ministry of Jesus on earth, that is, between His baptism and crucifixion, He spoke very little about missions; but during the later portion, that is, between His resurrection and ascension, He spoke of nothing else. This last is a striking and impressive fact, especially as there were many other matters, in those last days, about which His disciples might have wished to have Him speak and with which He might have desired to occupy Himself. It is evident then, during the forty days of His ascension, that one theme was uppermost in His mind and that one burden lay most heavily upon His heart. His redemptive work

having been accomplished, He longed to have His disciples proclaim the glad tidings everywhere; and hence He spoke of this, and of this alone.

Moreover, on the several occasions when He discoursed upon the theme of missions, He always spoke as a master would address his disciples, as a captain would address his soldiers, as a king would address his subjects. At other times and in other relationships, He suggested, He exhorted, He urged But here, without exception and without equivocation, He commanded. Not once did He explain how He could demand what He was requiring; not once did He ask if there were any arguments to be expressed in answer to His proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, He simply said, "Go!"

In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the Church of Jesus Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased His people with His own blood, One who owns them in spirit, soul and body, One who is indeed Master, Captain and King has positively commanded that His Gospel shall be preached throughout the world. Of course, the Church, if she chooses, may disobey, as—speaking generally—she is disobeying. But under the conditions prevailing, this on her part is high treason, and it is at her present loss and future peril. The thing which Christ has commanded, in all rightful consideration, is the thing which ought to be fully and immediately undertaken. This then, is the prime motive which God sets before Christians, individually and collectively, namely, that He who has had a right to command has done so, and that the command, because of the Person, calls for unhesitating, uncompromising and continuous obedience, until the task ordered is fully and finally accomplished.

A SECOND MOTIVE

There are five several passages in the Gospels which speak of Christ as having, or as being moved with, compassion. One is when Jesus saw two blind men and where He gave them sight; another is where He saw a leper and where He touched and healed him; another is where He saw a widow mourning the loss of her dead son and where He raised that son to life; another is where He saw the hungry multitudes and where He fed them; and the last is where He saw multitudes uncared for and where He asked His disciples to offer prayer in their behalf.

Now, all of these passages are interesting, as revealing the heart of Christ, He being the "God of compassion" whose "compassions fail not." But the last passage is particularly interesting, as it gives to us a view of present world-conditions and of the thought of God concerning them. For what was true that day in Galilee is still true the world over; and what Christ was He still is. Let us, for a moment, consider the passage.

Jesus had come to His own city of Nazareth, and later He had gone forth from thence throughout the neighboring districts. Both in the city and out of it, He had dispensed His largess of healing, from, apparently, early morning until late evening. As a result of His ministrations, He had gathered at last great crowds about Him, made up of men, women and children, and now these had no place to turn to for the night and had many physical and spiritual needs still unsupplied. That Jesus had had compassion upon the people all through the day, His words and acts attest. But now, seeing the multitudes in such a pitiable condition, it is recorded—for this is the implication—that He had peculiar compassion upon them. He saw that they were hungry and weary, just as sheep are at the close of the day when they are unfed and exhausted; and He saw also that they were like a great harvest field, whose

past-ripe grain, for lack of hands to gather it into the garner, was rotting on the stalk. Then it was—these physical conditions suggesting the spiritual—that the great heart revealed its longing, and that there came forth the appealing, pathetic cry: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

We would not imply, for a moment, that there was not sufficient cause in the sight of the multitudes that day to thus mightily move the heart of the Son of God. At the same time, we can but think that not a little part of the emotion which Jesus experienced was occasioned by the fact that the multitudes before Him were a picture of those other, greater multitudes which went to make up a lost world, and also of those other and still greater multitudes which were yet unborn and which would go to make up the lost world which was yet to be. For Christ ever looked on things with a divinely prophetic eye; and there was everything in that present view to suggest the wider vision. And so the heart bled out its grief; and so the voice plaintively asked the help of man. And thus this same Christ is ever looking down from heaven's throne, the same heart is ever feeling its weight of compassionate woe, and the same voice is ever pleading with His disciples to see as He sees and to feel as He feels. This then is the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost souls and lives of men, and thus to be moved as He was moved, and to be constrained to do as He did.

A THIRD MOTIVE

The Gospels, recording the earthly life of Jesus, are full of promises—mostly from the lips of the Master—concerning a coming which would be for the purpose of establishing a kingdom. The Epistles, representing the testimony of the risen and glorified Christ, continue this theme, and always give the same order, first the coming and then the kingdom.

And at the end of the New Testament, a whole book—Revelation—is taken up with the expansion of the now familiar thought and tells in detail how Christ will come, and what the kingdom will be.

In addition to the above, Gospels, Epistles and Revelation speak of a work to be accomplished, which is preliminary to the coming and kingdom, and which, in the divine economy, makes the one and the other possible. As these passages are more than interesting, as they are vital to our subject, we make a selection from them, quoting them without comment: "The Son of Man is come to seek and to save that which was lost." "Other sheep I have, which are not of this fold; them also I must bring; and they shall hear My voice; and there shall be one fold [flock] and one Shepherd." "Go ye therefore, and teach [disciple] all nations." "Go ye into all the world, and preach the Gospel to every creature." "Ye are witnesses of these things." "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Delivering thee from the people [the Jews], and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." "That by me the preaching might be fully known and that all the Gentiles might hear." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "A great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues."

Impressive as these passages of Scripture are, and clear as their teaching is to the effect that missionary service is related to all the world and is for the purpose of gathering to God an innumerable number of people in preparation for the King and the kingdom, there is yet another passage which is

even more impressive and clear as related to the same particulars. As if to remove any possible misunderstanding in regard to the divine plan, the Spirit led to the declaration and preservation of words which tell us what God purposes to do in this present age in preparation for the age to come, and what part the Church is to play in the fulfilment of the purpose so announced. We refer to Acts 15: 13—18. There James, quoting Peter, is the spokesman, and the great Apostle confirms his utterance by stating it as a foundation truth that "known unto God are all His works from the beginning of the world." He thus says: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name; and to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things."

Here then, is a divine utterance and program. And simply speaking, it sets forth the following facts in the following order: first, a present work of grace in which God visits and gathers out, preeminently from the Gentiles, a people for His name; second, the return of Christ; third, the restoration and establishment of the Jewish theocratic kingdom with its attendant worship; and fourth, the salvation in the kingdom-age of the "residue" of the Jews, and of "all" the Gentiles upon whom God's name shall be called. And this program, in its first article, makes it clear what share the Church has in its fulfilment. To put it in a single sentence, it is this: God is visiting the nations; and Christians have the high privilege of visiting them with Him. He goes forth, in the persons of the missionaries, not to convert all the world—since not all men will accept of Him—but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of His name throughout time and eternity.

And, manifestly, this preparatory work will bring to pass the event which is described as following it, that is, the coming of Christ. This then is the final and consummating motive which God sets before Christians, namely, to go forth everywhere, preaching the good tidings to every creature, in order that the Church may be made complete and that the King and the kingdom may come.

THE EFFECT OF SCRIPTURAL MOTIVES

It will need only passing consideration to discover that the three motives which have been mentioned, namely, the command, the compassion and the coming of Christ, are like the God who gave them, and are thus worthy of being accepted by the noblest and most devoted of men. And there are two reasons why they are this. First, because they represent spiritual and eternal truths; and second, because they make for the highest glory of God and the greatest good of mankind. As to the last effect, no other motives are so uplifting and purifying to the person who is moved by them, and no other motives are so sure of divine favor and blessing in their exercise. There is enough power in these motives, singly and collectively, to raise the missionary propaganda above everything earthly, selfish and narrow, and to place it, where it ever belongs, upon the plane of the heavenly, the spiritual and the infinite. Moreover there is enough potency here to turn the "forlorn hope" of present-day foreign missions, in which a Gideon's band of men and women are bravely fighting on against overwhelming odds, into an ever victorious army of the Church, where the battle will not only be fought but also be won, and where the end of saving the elect, and thus of bringing back the King and bringing in the kingdom, will be surely and speedily brought to pass. For what foes on earth, or what demons in hell, could stay the onward progress of a people which had determined, in the power of the Holy Spirit, to obey Christ's command, to show forth His com-

passion, and to press forward with uplifted faces to the rapturous and victorious meeting with Him who one day will descend with a shout, with the voice of the archangel, and with the trump of God? Such motives as these are not simply constraining; they are invincible and triumphant.

AN ILLUSTRATION

Some years ago, while living in Toronto, I received a call from a Miss Kathleen Stayner, of that city. Miss Stayner had come to confer with me about the possibility of her serving in China. I saw at once that she had been born and bred a gentlewoman; and I learned afterwards that she had had an exceptionally good education both in Canada and in Europe; that she was an heiress; and, being an orphan, that she was free to come and go as she might choose. Also, I perceived, as our conversation advanced, that she was a young woman of great devotion, having turned her back upon all social allurements and having committed herself to an earnest and self-sacrificing service for Christ, including work for the Chinese in Toronto. The situation in respect to her going to China, therefore, was a most promising one, for there was nothing to hinder her proceeding to that land. But my growing confidence as we talked was suddenly arrested by Miss Stayner, for she unexpectedly declared that there was one difficulty in her way which was insurmountable. Asking what this was, I received this reply:

"I have to confess that I do not love the Chinese." And then she explained: "They are so ignorant and dirty!"

This was a real obstacle, especially as she had been working among the Chinese. But in spite of it I replied:

"Do you know, Miss Stayner, I do not think the question whether or not you love the Chinese is the one to be considered; it seems to me that the real question is whether or not you love the Lord."

At this, her eyes kindled and she exclaimed: "Oh, yes, I do love Him!"

"Then," I said, "if you love Him, how can you do anything else but obey His command and go?"

At this, she looked at me earnestly and said: "Do you think then that I may dare to go?"

"Under the circumstances," I replied, "I do not see how you may dare to stay."

A few days later Miss Stayner applied to the Mission; a few months later she was accepted for service; and shortly after her acceptance she went on her way to China.

Miss Stayner, however, was not to have the easy time in China which many missionaries experience there. For a period all went well and happily. She was located at the inviting station of Wenchow; she entered into the old, well developed and very promising work at that place; she made remarkable progress with the language; and she gained the confidence and love of the people. But one night, when she was staying with her Bible-woman at an out-station, she was suddenly aroused from her sleep by lights and voices, and thereupon discovered that robbers had forced their way into her room and were stealing what they could lay their hands upon. Miss Stayner protested, whereupon one of the robbers struck her with a bamboo pole. Later, she and the Bible-woman got out of a door at the back of the house, and, clad as they were and in the cold of the winter night, they fled over the hills to a clump of trees and bushes and hid themselves from view. There they remained for a long time, chilled and horror-stricken, until the robbers had sacked their house and departed. After this they were found by some of the villagers and brought back to their almost ruined home. Miss Stayner was seriously affected, physically, by this trying experience, and it became necessary that she should visit Shanghai for quiet and rest. Just at that time I visited that place, and I was thus able, one evening, to ask her about her work and to hear from her lips the account of her recent experiences. After the tale had been told, I said:

"Miss Stayner, may I ask you a question?"

"Yes," she replied, "what is it?"

"It is this," I answered; "do you love the Chinese?"

I shall never forget the look of astonishment which she gave me. "Why," she said, "what do you mean? Of course, I love the Chinese!"

"I was just wondering," I replied, "if, having gone through such an experience at their hands, you were sorry you had come to China, and if possibly you now almost hated the Chinese."

This remark perplexed her more than my first had done. But I then reminded her of our conversation in Toronto, which had quite passed from her mind.

"Oh," she finally answered, "I had forgotten that I ever said that; but that was before I knew the Chinese; I love them all now!"

But Miss Stayner was not at an end of her appointed trials. For only a few years had passed when she became afflicted with a climatic disease, which is terrible in its process and effects. It soon became evident that she must leave the country. This she did, coming home to Canada, and later going to a certain "Spa" in Germany. Happily she got better, and at last she was able to go back to her much loved work. But still later, her old trouble returned. She fought against it, and for a considerable time would not give up. But at last it was a question of life and death, and she reluctantly took her way back, first to Germany and then to England. Here, her strength gradually failed, and, finally, she finished her earthly course by falling asleep in Christ. It was my privilege to see our friend during this last visit. She was, in spite of her youth, a physical wreck, her hair being gray, her face being thin, and her strength and vigor having departed. But she had not one word of regret to express at having gone to China and was full of grateful praise to God that such a privilege had been hers. And she confessed that the one thing which had led her on and which gave her ever ample compensation for all that she had suffered was the knowledge that she was

doing what she could to take the Gospel to the heathen and thus to hasten the return to earth of her beloved Lord.

AN APPLICATION

Miss Stayner's life is more than an illustration; it is an interpretation. For it shows beyond misunderstanding what is the effect upon an open mind and heart of true scriptural motives. Here was a woman who had everything, naturally speaking, to keep her at home, but who deliberately chose to go abroad. Here was one who had faced the question of her responsibility toward the heathen, not emotionally, but calmly, and who finally had gone forth for no other reason than that her Master had commanded her to do so. Here was one who at first had little love for the heathen, but whose heart, in the path of obedience, became filled with compassion for them. And here, finally, was one who had remained steadfast and even praiseful through all her suffering and sorrow because she had learned to serve with her eyes fixed upon Him who is the Coming One. And thus the interpretation becomes an inspiration. For Miss Stayner's life and service are a constraining call, to all who know and love the Lord, to do as she did, in being wholly obedient to God and in committing all to Him. And it is not too much to say that if Christians should follow her as she followed Christ it would not be long before there would be produced a veritable revolution in missionary methods and results. Then indeed we might hope to see foreign missions turned into an apostolic triumph, where the old figure of speech, "terrible as an army with banners," would but feebly express what God would make His Church on earth to be. For it is manifest that our Father in heaven has large thoughts toward the heathen, and that He is ready to use His saints in their fulfilment whenever they will allow Him to do so. But it is to be remembered, that this last can only come to pass in the measure in which the followers of Christ are possessed and controlled by those motives which are truly and wholly divine.

CHAPTER XX

CONSECRATION

(Exodus 28:40-43)

BY REV. HENRY W. FROST, DIRECTOR FOR NORTH AMERICA OF THE CHINA INLAND MISSION, GERMANTOWN, PA.

Some years ago, when I resided in Toronto, I went one Sabbath morning to attend service at Knox Church, of which the Rev. Dr. Henry M. Parsons was pastor. I went to the service in a very comfortable state of mind, longing of course, for a new blessing, but without any special sense of the kind of blessing which I needed. God, however, understood my real need, and before the sermon was done that morning my comfort was past and I was in distress of mind and spirit. The sermon had been upon a theme connected with the new life in Christ, and the Lord had made such a personal application of it to me that I felt wholly undone. My situation was similar to that of the bride in Solomon's Song who cried: "Look not upon me, because I am black, because the sun hath looked upon me!" And in that state of heart, I returned to my home.

Immediately after dinner that day, I found a quiet place in our home where I might be alone with myself and God, for I needed to understand myself, and above all, to know God's purpose for me. And so I meditated and prayed, and prayed and meditated. Thus, there was brought to me, at last, the consciousness that I was wrong at the center of my life. Not that I doubted that I was saved, for I knew that I was a Christian; nor that I doubted God's acceptance of me as His servant, for I was being daily blessed and used in my work for Him; but that my life was an up and down one, sometimes in fellowship with God, and sometimes out of fel-

lowship with Him; sometimes praising Him for victory won, and more often confessing sin as a result of deplorable defeat. Thus it was that I saw that what I needed was a new consecration.

When I reached this point, I took up my Bible to study the subject of consecration. But not knowing where to turn, I sought the aid of the concordance, with the intention of working out a Bible reading on the subject. Here, however, I met with difficulty. There were few passages which referred to consecration. But I thought to myself that this did not matter, as consecration and sanctification are the same thing, and what I could not obtain under one word I should obtain under the other. But when I looked at the word sanctification, I was in the opposite difficulty, for there were so many passages that I knew not what to do with them. It was in this way that I turned to a passage which I had noticed, which spoke both of consecration and sanctification, namely, Exodus 28:40-43, and it was thus that I shut myself up to it and prayerfully meditated upon it. And I wish to say, that God taught me something from this portion of Scripture, that Sabbath afternoon, which has never been unlearned, and which has revolutionized my life. Not that since then I have never known spiritual inequality, and have ever walked blamelessly before God. Alas! my life has often been marred by failure and sin. Nevertheless, I say it to the praise of Christ, that things have been different from what they were, and that I have possessed a blessed secret of living which I had never possessed before. And it is because I have a longing to pass on to you the secret which God gave to me that I am writing thus personally, and that now, I shall beg to lead you in the study of the passage of Scripture referred to.

The first thing that I noticed in my study is, that consecration and sanctification are not one and the same thing. We are dealing, as I believe, with a verbally inspired Scripture, and I observe that the Spirit says, "consecrate and sanc-

tify." This signifies to me that consecration and sanctification—I speak from an experimental standpoint—are separate things. It is clear that they are closely connected, that one precedes the other and leads to the other, and that the other follows the one and results from that one. Indeed, one may truly say that they are inseparable. At the same time, consecration comes first and sanctification comes second. To put it in the form of a picture, consecration is the initial act of going through the outer door of a palace, and the subsequent acts of passing through other doors in the palace in order to occupy the whole and to reach the throne-room of the king; and sanctification is the palace itself, the whole of which is the home of the king, and where the king may be seen face to face. Or, to put it more simply and plainly, consecration is an initial act and many subsequent, similar acts; and sanctification is the consequent and resultant state.

The second thing which I noticed is, that the one who was to be consecrated had to belong to the right family. There were many orders of people in the world at that time. First, there were the great nations without; then, there were the Israelites in an inner circle; then, there were the Levites at large in a more inner circle; then, there were the sons of Aaron still nearer the center; and, finally, there was Aaron himself at the very center. Now, consecration—in the sense used in this passage—was not for the nations, nor for the Israelites, nor for the Levites at large. It was only for Aaron and Aaron's sons, and the only way, therefore, that a person could reach the experience of consecration was by being born into that particular family. This suggests, of course, the idea of exclusiveness. At the same time, it is more inclusive than it appears. For who are the successors of Aaron and Aaron's sons? The answer comes from Rev. 1:5, 6, in John's ascription of praise: "Unto Him that loveth us, and loosed us from our sins by His blood, and He made us to be a kingdom, to be priests unto His God and Father." Aaron

and his sons were priests. We who believe in Christ are likewise priests. Thus we also may be consecrated.

The third thing which I noticed is, that the person who was to be consecrated had to have the right dress on. Moses, before he came to the act of consecration, was commanded to make linen under and outer garments, and to put these upon Aaron and Aaron's sons. These were called the "garments for glory and for beauty." And notice the order of the words. If Moses, as a mere man, had been writing, he would have said, garments for beauty and for glory; but as a Spirit-inspired man, he said, "garments for glory and for beauty." This is important, for the order of words gives us the clue as to what the garments signify. Man ever seeks to put the beauty before the glory, for he argues that a person must become beautiful in order that he may become glorious. But God, as it were, says no, for it is impossible for a man to become beautiful, and, therefore, it is impossible for him to become glorious, and hence, that he must become glorious in order that he may become beautiful. In other words, God sees only one beauty in this world; it is the glory of His Christ; and, therefore we must be clothed upon with His glory if we are to appear beautiful in His holy presence. These thoughts are amply confirmed by a comparison of Rev. 19:8, and 2 Cor. 5:21: "And to her [the bride] was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." "For He [God] hath made Him [Christ] to be sin for us who knew no sin that we might be made the righteousness of God in Him." In short, if we have faith in Christ, we are clothed with the priestly garments, and hence, we may be consecrated.

The fourth thing which I noticed is, that Aaron and his sons, before they were consecrated, had to be anointed. From the following chapter, the 20th and 21st verses, we learn what this anointing was. First, there was a ram of consecration, which was slain in sacrifice. Then, its blood was put upon

the priest's right ear, thumb and toe. And, finally, oil was put upon the blood. Note the emblems and the order. It was not oil, and no blood; it was oil and blood. And it was not oil and then blood; it was first blood and then oil. In other words, there was first the sign of ownership through redemption, and after this there was the sign of acceptance for priestly service and empowering for that service. But once more, the one who believes in Christ has gone through this process. The believer is sprinkled with precious blood, and he is anointed with holy oil, for we have been bought with a price, even with the precious blood of Christ, and we have all been baptized by one Spirit into one body.

Having observed these preliminary conditions, I came at last, that Sabbath day, to the thought of consecration itself. And here I met with a great surprise. I had, as I thought, a fairly clear conception of what consecration was. It was going to a consecration meeting and there joining with others in giving one's self to God. Or, if that was not enough, it was shutting one's self into one's room, and there making resolutions and taking vows to put away this and that and to take on this and that and so forever be the servant of God. But I had glanced at the margin of my Bible and had seen opposite the word "consecrate" the three words, "fill their hands," and what filling the hands had to do with consecration I did not know. Thus it was that I read the context of the passage and came to the 29th chapter, the 22nd-24th verses. And thus it was that I learned what true consecration meant, and what it must ever mean. This was what I found. Moses, after clothing and anointing Aaron and Aaron's sons, took the inward parts of the ram and its right shoulder, and also a loaf of bread, a cake of oiled bread, and a wafer out of the basket of unleavened bread, and laid all of these in the hands of Aaron and Aaron's sons. Then Aaron and his sons stood and waved these in the presence of the Lord. And as they did this—nothing more and nothing less—

they were consecrated. Do you wonder, when I read this, that I was surprised? How different it was from what I had imagined. And yet how simple it was. But, simple as it is, it is profoundly deep. That ram of consecration symbolized Christ, for those rich inward parts and that strong, right shoulder set forth His eternal deity, and those various portions of bread, made from wheat into fine flour, manifested His matchless humanity. In other words, as those priests stood there holding up these several tokens before God, they declared—whether they fully understood it or not—that their only right in holy presence was through the redemption and eternal merit of Another; and that it was in that Person's life and glory that they appeared and dedicated themselves to priestly ministry. And as God looked down from heaven and saw, not them, but the uplifted and interposed symbols of that Other, of the Christ, He accepted Aaron and His sons and consecrated them to holy service. And this is what is necessary now. Anything else is high presumption and sin, for this is the Divine way of acceptance, power and glory. In other words, the watchword of every act of consecration is this: "Jesus only!" And do you ask, what is the watchword of sanctification? It is still, "Jesus only!" only this time, it is longer drawn out and it covers the whole of life. Paul put it thus: "For me to live is Christ!" It is for us to put it in the same way.

But I almost hear some one say: This is old-time doctrine, containing old-time ideals; but as for me, I live face to face with new-time conditions, where such doctrines and ideals are not possible of fulfillment. My reader, I will not argue with you. But I beg to suggest to you that you are wrong. For first, our passage says: "It shall be a statute forever unto him, and his seed after him," and, since, as Christians, we are in the priestly line we are also within the privileges of the priestly succession. And also, God never repents of His gifts and callings, and what He has done once and of old

He is able and ready to do again and now. Moreover, I have seen lives, in our own day, lived out wholly for Christ, and in the midst of most untoward circumstances, so that I am persuaded that such consecration as has been spoken of is quite possible for any saint of these present days, even amid the undoubtedly difficult conditions which the present times have produced. In closing, then, let me speak of some consecrated lives which I have personally known.

Mr. Hudson Taylor, while once traveling in China, came to a river, and hired a boatman to ferry him across it. Just after he had done this, a Chinese gentleman, in silks and satins, reached the river and not observing Mr. Taylor, asked the boatman to hire the boat to him. This the man refused to do, saying that he had just engaged the boat to the foreigner. At this the Chinese gentleman looked at Mr. Taylor, and without a word, dealt him a heavy blow with his fist between the eyes. Mr. Taylor was stunned and staggered back, but he presently recovered himself, and, looking up, saw his assailant standing between himself and the river's brink. In an instant Mr. Taylor raised his hands to give the man a push into the stream. But in an instant more, he dropped his arms at his side. Mr. Taylor then said to the gentleman: "You see I could have pushed you into the stream. But the Jesus whom I serve would not let me do this. You were wrong in striking me, for the boat was mine. And since it is mine, I invite you to share it with me and to go with me across the river." The Chinese gentleman dropped his head in shame, and without a word, he stepped into the boat to accept the hospitality thus graciously offered to him. Mr. Taylor was a man of naturally quick temper, but evidently, for him to live was Christ.

The well-known Rev. James Inglis was pastor of a large church in Detroit. He was a graduate of Edinburgh University and Divinity School, was very learned—he was afterwards requested to act with the American New Testament

Revision Committee—he was unusually eloquent, and he was having a most successful ministerial career. Indeed, he was the most popular preacher in Detroit, if not in Michigan, having large audiences on Sundays, with people seated in the aisles and upon the pulpit stairs of his church, and with his listeners hanging upon his words. One week day, at this period, he sat in his study, preparing one of his sermons for the following Sunday, when a voice seemed to say to him: "James Inglis, whom are you preaching?" Mr. Inglis was startled, but he answered: "I am preaching good theology." But the Voice seemed to reply: "I did not ask you what you are preaching, but whom are you preaching?" My uncle answered: "I am preaching the Gospel." But the Voice again replied: "I did not ask you what you are preaching; I asked you whom are you preaching?" Mr. Inglis sat silent and with bowed head for a long time before he again replied. When he did, he raised his head and said: "O God, I am preaching James Inglis!" And then he added: "Henceforth I will preach no one but Christ, and Him crucified!" Then my uncle arose, opened the chest in his study which contained his eloquent sermons and deliberately put them one by one into the fire which was burning in his study stove. From that time on he turned his back upon every temptation to be oratorical and popular, preached simply and expositionally, and gave himself in life and words to set forth Jesus Christ before men. Later he became the editor of two widely read religious papers, and the teacher in the Scripture of such men as Dr. Brooks of St. Louis, Dr. Erdman of Philadelphia, Dr. Gordon of Boston, and Mr. Moody of Northfield. He died in 1872; but his name is still held in reverent and grateful remembrance by many of the most spiritual of God's saints in America and Europe. Mr. Inglis was by nature a man of proud and ambitious disposition; but it is manifest that it became true in his life that for him to live was Christ.

A friend of mine—whose name I will not give—was a business man in one of our great American cities. He was an able financier and had become wealthy. Thus it came to pass that he was living in a beautiful brown stone house, situated on a prominent avenue, and in luxury. At the same time he was a Christian, being an elder in a Presbyterian church and generally active in good works. It was thus, when Mr. Hudson Taylor visited his city in 1888, that my friend offered to entertain him. The arrangement was brought to pass, and Mr. Taylor was in his home for about a week. My friend was thus brought into close contact with a man of God, the like of whom he had never before seen. As the days went by he was increasingly impressed by the godliness and winsomeness of the life before him. Finally, after Mr. Taylor had departed to another place, my friend knelt down and said to God: "Lord, if Thou wilt make me something like that little man I will give Thee everything I've got." And the Lord took him at his word. From that time onward his spiritual life visibly deepened and developed. At last one day he said to his wife: "My dear, don't you think we can do with a less expensive house than this, so that we may reduce our living expenses and give more money to the Lord?" He then proposed that they should sell the property, build a cheaper house, and give what might thus be gained to foreign missions. Happily, he had a wife who was a true "helpmeet" to him, and she heartily agreed to the proposal. So the old property was sold, the new house was built, and the sum gained was given to God for His cause abroad. About two years later my friend spoke again to his wife on this wise: "Dear, I feel badly about this house. The architect got me in for more money than I intended to spend on it. What do you say to selling it? I have got a lot on an adjacent street, and we can build there a cheaper house than this, and then we can give the difference to foreign missions." My friend's wife was not a woman who liked changes. However.

she loved the Lord, and again she gave a ready assent to the proposal. So the first transaction was repeated, a plainer, cheaper house was built, and all that was made by the change was given to missions. Meanwhile, my friend's general business continued to prosper. Indeed, everything he touched seemed to turn into gold. But his personal and family expenses, by his deliberate choice, were constantly being reduced. He never lived meanly. At the same time he lived more and more simply. Thus he made money, and thus he saved money. Yet all the time he gave and gave to causes at home and abroad. And this continued until his death. At the time of his death he and his wife were supporting some thirteen missionaries, and previously, they had sent to the foreign field, providing for outfits and passages, over one hundred new and older workers. Now my friend, by nature, was a man who loved money. It had a fascination for him, both in the making of it and in the selfish spending of it. But it is manifest that such greediness had been taken out of his life. His heart was where his treasure was, and his real treasure was in heaven. In other words, he too was able to say: "For me to live is Christ!"

Dear reader, whoever you are, the consecrated life is possible and practical. It was for the first century; it is also for the twentieth century. It was for early apostles and disciples; it is also for present day missionaries, ministers, lay workers and business men. In truth, it is for anybody and everybody who is the Lord's. As for you, therefore, but one thing is needed. Empty your hands of whatever you have taken up from the world, and then hold up these emptied hands to God. And as surely as God is holy, as surely as He is loving, as surely as He is gracious, He will fill your, even *your,* hands with Christ. And when you find yourself standing thus, holding up Jesus between yourself and God, hiding yourself beneath Him, confessing Him to be your only merit, glory and power, you too will be consecrated.

CHAPTER XXI

IS ROMANISM CHRISTIANITY?

BY T. W. MEDHURST,
GLASGOW, SCOTLAND

I am aware that, if I undertake to prove that *Romanism is not Christianity,* I must expect to be called "bigoted, harsh, uncharitable." Nevertheless I am not daunted; for I believe that on a right understanding of this subject depends the salvation of millions.

One reason why Popery has of late gained so much power in Great Britain and Ireland, and is gaining power still, is that many Protestants look on it now as a form of true Christianity; and think that, on that account, notwithstanding great errors, it ought to be treated very tenderly. Many suppose that at the time of the Reformation, it was reformed, and that it is now much nearer the truth than it was before that time. It is still, however, the same; and, if examined, will be found to be so different from, and so hostile to, real Christianity, that it is not, in fact, Christianity at all.

Christianity, as revealed in the Sacred Writings, is salvation by Christ. It sets Him before us as at once a perfect man, the everlasting God, the God-man Mediator; who, by appointment of the Father, became a Substitute for all who were given Him. It teaches that by Him God's justice was magnified, and His mercy made manifest; that, for all who trust in Him, He fulfilled the law, and brought in *a complete righteousness;* and that by this alone they can be justified before God. It teaches that His death was a perfect sacrifice, and made full satisfaction and atonement for their sins, so that God lays no sin to their charge, but gives them a free and full pardon; that He has ascended to the right hand of God, and has sent

down the Holy Spirit to be His only Vicar and Representative on earth; that He is the only Mediator between the righteous God and sinful man; that it is by the Holy Spirit alone that we are convinced of sin, and led to trust in Jesus; that all who trust in Him, and obey Him with the obedience of faith and love, are saved, and, being saved, are made "kings and priests unto God," and have "eternal life" in Him.

This is Christianity, the Christianity which the Apostles preached. But side by side with the Apostles, Satan went forth also, and preached what Paul calls *"another* gospel." Paul did not mean that it was *called* "another gospel;" but that as Satan "beguiled Eve through his subtlety" (2 Cor. 11:3), so some, while professing to teach the Gospel, were turning men away "from the simplicity that is in Christ;" and by doing so, did, in fact, teach "another gospel." Paul, speaking of those who were thus deceived, said, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto *another gospel* which is *not another;* but there be some that trouble you, and would pervert the Gospel of Christ." He means that there can be but *one Gospel,* though something else may be called the gospel; and he says of those who had thus perverted "the Gospel of Christ": "If any one preach any other gospel unto you . . . let him be accursed" (Gal. 1:6-9). He calls those who did so "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" and he adds, "no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15).

Let us consider well the meaning of these passages of Scripture. Paul says that there cannot be another Gospel; the conclusion, therefore, is evident, that these teachers were not teachers of Christianity, but of *a Satanic delusion.*

I submit that the teaching of Rome is at least as different from that of the Sacred Writings as that which Paul calls "another gospel;" and that, therefore, his words authorize us to say that Romanism is not Christianity.

FIRST, Christianity consists of what Christ has taught, and commanded in Scripture. But Romanism does not even profess to be founded on Scripture only: it claims a right to depart from what is contained in it—a right to add to Scripture what is handed down *by tradition;* and both to depart from and add to Scripture by making *new decrees.* It forbids the cup to the people, for instance, in what it calls "the mass," and yet admits that it was not forbidden to them at "the beginning of the Christian religion" (Council of Trent, Session 21, chap. 2). It says that councils and the pope have been empowered by the Holy Spirit to make decrees by which, in reality, the doctrines delivered by Christ are *entirely annulled.* To show how extensively this has been done, let the reader endeavor to trace the full effect of what Rome teaches as to baptismal regeneration, transubstantiation, justification by means of sacraments and deeds done by us, the invocation of saints—things which are entirely opposed to the teaching of Christ.

The canons of the Council of Trent, which sat at intervals from 1545 to 1563, may be called the Bible of Romanism. They were translated into English, as late as 1848, by a Roman Catholic priest, under the sanction of Dr. Wiseman. The Council tells us that one end for which it was called was "the extirpation of heresies." What, then, according to it, is *the standard of truth?* It tells us that Rome receives *The Sacred Scriptures* and *"The Unwritten Traditions* . . . preserved in continuous succession in the Catholic Church, with *equal affection of piety and reverence"* (Session 4); also that "no one may dare *to interpret* the Sacred Scriptures" in a manner contrary to that "Church;

whose it is to judge respecting the true sense and interpretation of the Sacred Scriptures;" nor may any one interpret them "in a manner contrary to the unanimous consent of *the fathers*" (Session 4).

Christ commands us to "prove all things" (1 Thess. 5:21); to "search the Scriptures" (John 5:39); to ascertain for ourselves, as the Bereans did, whether what we hear agrees with what we read in Scripture (Acts 17:11). He commands us to "hold fast the form of sound words," uttered by Himself and His Apostles (2 Tim. 1:13); to "contend earnestly for the faith *delivered once for all* to the saints" (Jude 3). But Rome says, "Let no one dare to do so"—let all *"Christian princes . . . cause* [*men*] *to observe"* our decrees (Session 16), nor *"permit" them to be "violated by heretics"* (Session 25). The Romanist must not dare to have an opinion of his own; his mind must exist in the state of utter prostration and bondage; he must not attempt to understand the Scripture himself. And if others attempt it—if they dare to receive the teaching and do the will of Christ, instead of receiving fictions and obeying commands of men, which wholly subvert and destroy the truth and will of Jesus, Rome commands the civil ruler to restrain them; and, by the use of fines, imprisonment, and death, to compel them, if possible, to renounce what God requires them to maintain and follow, even unto death.

The Bible, the whole Bible, nothing but the Bible, is the standard and the rule of Christianity. To know its meaning for ourselves, to receive its teaching, to rely on its promises, to trust in its Redeemer, to obey Him from delight of love, and to refuse to follow other teaching, is Christianity itself. But Romanism denies all this; and therefore, Romanism is not Christianity.

SECONDLY: Christ commanded us to show *"meekness"* towards those *who oppose us* (2 Tim. 2:25). He says, *"Love your enemies, bless those who curse you, do good*

to those who hate you, and pray for those who use you despitefully and persecute you" (Matt. 5:44).

But Romanism teaches men *to hate,* and, if they are able, *to persecute to the death all those who will not receive it.* Its deeds have been diabolical and murderous. It is "drunken with the blood of the saints." It has inscribed on the page of history warnings which appeal to the reason and the feelings of all generations. Such a warning is what is told of the 24th of August, 1572. On that day the Protestants of Paris were devoted to slaughter by members of the Papal Church. For the one offence of being Protestants, *thousands* were slain. The streets of Paris ran with blood; everywhere cries and groans, were mingled with the clangor of bells, the clash of arms, and the oaths of murderers. The king, Charles IX, stood, it is said, at a window, and, every now and then, fired on the fugitives. Every form of guilt, cruelty, and suffering, made that fearful night hideous and appalling. Never, in any city, which has professedly been brought under the influence of Christianity, was there such a revelling in blood and crime. You may say, "Why do you recall the atrocities of a time so remote?" I answer, Because this deed received the sanction of the Church of Rome as a meritorious demonstration of fidelity to Romish precepts and doctrines. When the tidings of this wholesale murder were received in Rome, the cannon of St. Angelo were fired, the city was illuminated and Pope Gregory XIII and his cardinals went in procession to all the churches, and offered thanksgivings at the shrine of every saint. The Cardinal of Lorraine, in a letter to Charles IX, full of admiration and applause of the bloody deed, said, "That which you have achieved was so infinitely above my hopes, that I should have never dared to contemplate it; nevertheless, I have always believed that the deeds of your Majesty would augment the glory of God, and tend to immortalize your name."

Some say that Rome has ceased to persecute. But this is not the fact; either as to her acts, or rules of action. *She asserts that she is unchanged, unchangeable; that she is infallible, and cannot alter,* except so far as necessity, or plans for the future, may require; and facts are often occurring which prove that persecution is still approved by her. Rome has little power now; her persecuting spirit is kept in abeyance for a time; but it is still there. When it is free from restraint, it knows no way of dealing with difference of opinion but by the rack, the stake, the thumbscrew, the iron boot, the assassin's dagger, or a wholesale massacre. Let all who value their liberty, all who love the truth as it is in Jesus have no fellowship with such deeds of darkness, nor with those who work them. Let us show that we have no sympathy with such a cruel spirit; and that we love the names and memory of the noble army of martyrs of the Reformation; of those who sealed their faith with their blood; of those who died to release their country and their posterity from the bondage of Rome.

I agree with Dr. Samuel Waldegrave, when he says that, "The Convocation of the English clergy did wisely, when, in the days of Elizabeth, they enacted that every parish church in the land should be furnished with a copy of Foxe's Book of Martyrs;" and that it would be well if a copy of it were "in every house, yea, in every hand;" for "Rome is laboring, with redoubled effort, for the subjugation of Britain," and "the people have forgotten that she is a siren who enchants but to destroy."

THIRDLY: As to *the sacrifice of Christ,* Christianity teaches that He was "*offered once for all,* to bear the sins of many" (Heb. 9:28); that those who are sanctified by His sacrifice are so "by the offering of the body of Jesus Christ *once for all*" (10:10); that "by *one offering* He has *perfected forever* those who are sanctified," or made holy

(10:14): these passages declare that the sacrifice of Christ was offered *once for all, never to be repeated.* But Rome declares that Christ is sacrificed anew, every time that the Lord's supper, which she calls "the mass," is celebrated; and that those who administer it are *sacrificing priests.*

The Council of Trent (Session 22) says, "Forasmuch as in this Divine sacrifice, which is celebrated in the mass, that same Christ is contained, and immolated in an unbloody manner, who once offered Himself in a bloody manner, on the altar of the cross, the holy synod teaches that *this sacrifice is truly propitiatory,* and that, *by means therof,* this is effected—that we obtain mercy and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, *appeased by the oblation thereof,* and granting the grace and gift of penitence, forgives even heinous crimes and sins. For *the victim is one and the same,* the same now offering by the ministry of *priests,* who then offered Himself on the cross, the manner alone of offering being different." The synod commands the use of lights, incense, and the traditional vestments; also that the priests "mix water with the wine."

In chapter 9, canon 1, the synod says, "If any one say that in the mass *a true and proper sacrifice is not offered* to God; or, that *to be offered,* is nothing else but that Christ is given us to eat; let him be anathema."

In canon 3, it decreed that, "If any one say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a *bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice;* or, that it profits him only who receives; and that it ought not to be offered for *the living and the dead for sins, pains, satisfactions,* and other necessities; let him be anathema."

The Christ of Romanism is one who is sacrificed again and again for the remission of the sins both of the living

and the dead; for those alive, and for those in purgatory. *Is this the Christ of Christianity?*

In canon 1 of its 13th Session, the synod says, "If any one deny that, in the sacrament of the most holy Eucharist, are contained truly, really and substantially *the body and blood, together with the soul and divinity of our Lord Jesus Christ,* and consequently the whole Christ, but say that He is only therein as in a sign, or in figure, or virtue; let him be anathema."

The Christ of the Bible, and of Christianity, is in heaven "at the right hand of God," where "He ever lives to make intercession for those who come to God through Him" (Rom. 8:34; Col. 3:1; Heb. 7:25); nor will He come in bodily form to earth again until He comes the second time, without sin, unto salvation, to be admired in all those who believe (Heb. 9:28; 2 Thess. 1:10). But the Christ of Romanism is upon the altars of Rome; He is said to be brought there by the magic spell of her priests, and to be there in the form and shape of a *wafer.* What a fearful blasphemy! The priest pronounces certain words, gives the solemn consecration, and then elevates the wafer. *Taste* it—it is wafer; *touch* it—it is wafer; *look* at it—it is wafer; *smell* it—it is wafer; *analyze* it—it is wafer; but the priest affirms, the Council of Trent affirms, Romanism affirms, the poor victims of delusion affirm, as they bow down before it, *"This is our Christ—our God!"* Here is the climax of this superstition—it exhibits for the person of Christ a morsel of bread: Is that morsel of bread the Christ of the Bible? Is that system which declares it to be so, Christianity?

FOURTHLY: Christianity is in direct opposition to Romanism as to *the mode of a sinner's justification before God.*

What say the Scriptures? "By deeds of law shall no flesh living be justified before God" (Rom. 3:20). "Therefore we conclude that a man is justified by faith, without deeds of law" (3:28). "Even David describes the blessedness of

the man to whom God imputes righteousness without works" (Rom. 4:6). Israel, "being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one who believes," or has faith (10: 3, 4).

"God was in Christ, . . . not imputing their trespasses unto them" (2 Cor. 5:19). "God has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (5:21). "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The doctrine thus taught by Christianity is that all men are sinners; that without justification there is no hope for any sinner; that we are justified by the imputation of Christ's righteousness alone; and that His righteousness is received through faith.

Now, *what says Romanism?* It says that the righteousness by which men are justified is that which the Holy Spirit, by the grace of God, through Christ, makes them *work out for themselves;* that it is received by means of "the sacrament of baptism . . . without which no one was ever justified;" that it is received *"in ourselves,"* when we are renewed by the Holy Spirit; that it is a righteousness "imparted," "infused," "implanted," and not imputed (Session 6, chapter 7). Among the declarations of the Council are these: "If any one say that justifying faith is nothing else but confidence in the Divine mercy which remits sin for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema" (Session 6, canon 12). "If any one say that . . . good works are merely the fruits and signs of justification obtained, but not *a cause of the increase thereof;* let him be anathema" (canon 24). "If any one say . . . that he who is *justified by good works,* which are done by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly *deserve* increase

of grace, *eternal life,"* etc. . . . "let him be anathema" (canon 32). Thus Romanism anathematizes the preaching of true Christianity!

I will mention but one more proof that Romanism is not Christianity, though there are many others which might be given.

FIFTHLY: Christianity says "there is *one Mediator between God and men, the man Christ Jesus"* (1 Tim. 2:5), who is at the right hand of the Father (Eph. 1:20), where He "ever lives to make intercession" for us (Heb. 7:25). Christianity says that there is but *one Mediator;* that we cannot draw near to God except through Jesus.

What says Romanism? I quote from "a book of devotion for every day in the month of May," published by Papal authority. "Great is the need you have of Mary in order to be saved! Are you innocent? Still your innocence is, however, under great danger. How many, more innocent than you, have fallen into sin, and been damned? Are you penitent? Still your perseverance is very uncertain. Are you sinners? Oh, what need you have of Mary to convert you! Ah, if there were no Mary, perhaps you would be lost! However, by the devotion of this month, you may obtain her patronage, and your own salvation. Is it possible that a mother so tender can help hearing a Son so devout? For a rosary, for a fast, she has sometimes conferred signal graces upon the greatest of sinners. Think, then, what she will do for you for a whole month dedicated to her service!"

Here you see that Mary is everything; that Jesus Christ is nothing. Romanism teaches also that it is right to ask the intercession of all departed saints (Session 25). How dreadful is it that sinners are thus kept back from Jesus, and are prevented from reaching God through Him.

Popery is emphatically *anti-Christian:* it is the adversary of Christ in all the offices which He sustains. It is the enemy of His *prophetic* office; for it chains up that Bible which He

inspired. It is the enemy of His *priestly* office; for, by the mass it denies the efficacy of that sacrifice which He offered once for all on Calvary. It is the enemy of His *kingly* office; for it tears the crown from His head to set it on that of the Pope.

Can that be *truly called* Christianity, then, which is the reverse of it? Can that be *fitly treated* as Christianity which hates it, denounces it, and tries to destroy it? Can that be Christianity which forbids liberty of conscience, and the right of private judgment? Which commands the Bible to be burned? Which teaches the worship of saints and angels? Which makes the Virgin Mary command God? Which calls her the Mother of God, and the Queen of Heaven? Which sets aside the mediation of Christ, and puts others in His place? Which makes salvation depend on confession to man, and this is a confessional so filthy that Satan himself might well be ashamed of it? Can that be Christianity which condemns the way of salvation through faith, as a damnable heresy? Can that be Christianity which, by the bulls of its Popes, and decrees of its councils, requires both princes and people to persecute Christians? Which actually swears its bishops and archbishops to persecute them with all their might? Can that be Christianity which has set up, and still maintains, the Inquisition? That which has been so cruel, so bloodthirsty, that the number slain by it of the servants of Christ, in about 1,200 years, is estimated at fifty millions, giving an average of 40,000 a year for that long period? No, it cannot be! With a voice of thunder, let Protestants answer, "No!"

To aid such a system is to fight against God. He demands that we "resist the devil" (James 4:7), and have no fellowship with "works of darkness" (Eph. 5:11). *"No peace with Rome,"* must be on our lips, and be in our lives. *"No peace with Rome,"* whether wearing her scarlet undisguised, or using the cloak of a Protestant name.

The voice from heaven (Rev. 18:4): *"Come out of her, My people,* that ye be not partakers of her sins, and that ye receive not of her plagues," is proof that there may be true Christians in the Roman body; but it is proof also that even while *in* it, they are not *of* it; and that they will strive to escape from it, so as not to share in its sins.

We are informed by God that this system is *the work of Satan;* that his ministers are "transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. 11:15); that it is he who turns men away "from the simplicity which is in Christ" (11:3); that it is he who is the author of that "mystery of iniquity" which was at work even while the Apostles were still living, and which was to be further revealed, and to remain, till it should be consumed by Christ, and "destroyed by the brightness of His coming;" a system which is "according to *the working of Satan,* with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved" (2 Thess. 2:7-10).

May those who love God, and yet have some connection with this system, listen to the command, *"Come out of her, My people."* May we in no degree partake of her sins: may we renounce, with a holy loathing, all her symbols; throw off, with righteous indignation, all allegiance to her corruptions. May we have nothing of Romanism in our *doctrines,* but contend earnestly for the pure faith of the Gospel of Jesus. May we have nothing of Romanism in our *discipline.* May we be subject, in all matters of religious faith and practice, to *the Word of God,* and to that alone. May we have nothing of Romanism in our *services,* in our *buildings,* in our *forms,* in our *attire.* Because Israel burned incense to the brazen serpent which Moses had made, Hezekiah broke it in pieces. (2 Kings 18:4.) For the like reason, let us cease to use, on

person or building, that form of the cross which the Romanist treats with superstitious regard. *"Come out of her."*

Ye who seek salvation, go to Jesus. Him has God exalted to be a Prince and a Saviour. He is able to save to the uttermost those who come to God by Him. *The Father* is ready with out-stretched arms to clasp the penitent prodigal in His embrace. *The Son* is ready to give a free, full, complete forgiveness to every redeemed sinner, and to justify all who come unto God by Him. *The Holy Spirit* is ready to sanctify, renew, instruct, and help all who call upon Him. *The assembly* of saved sinners on earth is ready to welcome you to partake of its fellowship and of its joys. *Angels* are ready with harps attuned, and fingers upon the chords, to give you a triumphant welcome, and to rejoice over you with joy. Come just as you are; come at once. *"Him that cometh to Me," says Christ, "I will in no wise cast out"* (John 6:37).

CHAPTER XXII

ROME, THE ANTAGONIST OF THE NATION

BY REV. J. M. FOSTER, BOSTON, MASSACHUSETTS

The Roman Catholic Church, both in Scriptures and in Christian history, figures as a politico-ecclesiastical system, the essential and deadly foe of civil and religious liberty, the hoary-headed antagonist of both Church and State. John Milton said: "Popery is a double thing to deal with, and claims a two-fold power, ecclesiastical and political, both usurped, and one supporting the other." Let us consider a few undeniable facts.

I. *ROME IS THE NATION'S ANTAGONIST BECAUSE IT IS A CORRUPT AND CORRUPTING SYSTEM OF FALSEHOOD AND IDOLATRY THAT POLLUTES OUR LAND.*

Cardinal Manning said: "The Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God" ("Lectures on the Four-fold Sovereignty of God," London, 1871, page 171). Unquestionably, it is not the latter. Cardinal Newman declared: "Either the Church of Rome is the house of God or the house of Satan; there is no middle ground between them" (Essays 11, page 116). We solemnly affirm that she is not the former. The Church of Rome is Satan's counterfeit of the true Church of Christ. The heathen sacrificed to devils, not to God. As Israel took their idols from the nations about them, Rome Papal took her idolatry from Rome Pagan. When the "barbarian hordes" from the North over-ran the Roman Empire and dismembered it, the Bishop of Rome sent missionaries among them, proposing a union of Christianity and paganism. The pagan

temples and priests and rites were incorporated with the Christian Church, and Rome became "baptized heathenism." "They feared the Lord and served graven images." The Bishop of Rome naturally had great influence among them. At his suggestion the lost unity of the Western Empire was restored in recognizing him as the official ecclesiastical head. The Greek Emperor at Constantinople, Phocas, desired to strengthen his authority in the west and invoked the aid of the Roman bishop. Boniface III saw his opportunity and made a deal. If the Byzantium Emperor would acknowledge him as universal bishop, he would accede. Phocas recognized Boniface III in 606 A. D. The pagans worshipped the Caesars. Roman Catholics pay Divine honors to the pope. They ascribe to him the names, titles, attributes, words and works of God. The name of God and His works have been ascribed to the pope by their theologians, canonists, councils and the popes themselves. By the authority of canon law the pontiff is styled the Almighty's vicegerent. This is treason. The second commandment forbids worshipping of God by images, and yet Rome Papal has introduced the image worship of Pagan Rome, only changing the names. The Virgin Mary is substituted for Venus. The image of Christ takes the place of Jupiter. The idols of the pagan temples were not so numerous as the idols of the Romish cathedrals today. Pope Pius IV called the Council of Trent, which issued its creed in 1564. This creed of Pius IV, together with the decree of the immaculate conception of the Virgin Mary, promulgated in 1854, and that of the pope's infallibility, issued in 1870, mark the doctrinal status of Rome today. Let us note a few facts in regard to this.

1. *Rome restricts the use of the Bible.* The fourth rule of the congregation of the "Index of Prohibited Books", approved by Pius IV and still in force, runs as follows: "Since it is manifest by experience that if the Holy Bible in the vulgar tongue be suffered to be read everywhere without dis-

tinction, more evil than good arises, let the judgment of the bishop or inquisitor be abided by in this respect, so that, after consulting with the parish priest or the confessor, they may grant permission to read translations of the Scriptures, made by Catholic writers, to those whom they understand to be able to receive no harm, but an increase of faith and piety from such reading (which faculty let them have in writing). But whosoever shall presume to read these Bibles, or have them in possession without such faculty, shall not be capable of receiving absolution of their sins, unless they have first given up their Bibles to the ordinary." This prohibition has been followed up by later declarations. Pope Leo XII, in an Encyclical dated May 3, 1824, addressed the Latin bishops thus: "We also, venerable brothers, in conformity with our apostolic duty, exhort you to turn away your flocks from these *poisonous pastures* [i. e., vernacular Bibles]. Reprove, entreat, be instant in season and out of season, that the faithful committed to you (adhering strictly to the rules of the 'Congregation of the Index') be persuaded that if the Sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence, because of the rashness of men." And the way of the laity to the reading of the Holy Scriptures is further blocked by the second article in the creed of Pius IV: "I do admit the Holy Scriptures in the same sense that Holy Mother Church hath held and doth hold, whose business it is to judge the true sense and interpretation of them. Nor will I ever receive or interpret them except according to the *unanimous consent* of the Fathers." As the "Holy Mother Church" publishes no commentaries on the Holy Scriptures, nor "authorized interpretation" of Holy Writ; and as "the unanimous consent of the Fathers" is impossible, they having commented freely, each according to his ability, the way of the laity to the Word of God is closed. The difference between Protestantism and Romanism is, the Bible is an open book to the one and a sealed book to the

other. The Reformed Churches have translated the whole Bible into 517 languages and dialects—all the great trunk languages spoken by three-fourths of the world's inhabitants —and published 300,000,000 copies. The Roman Church keeps the Bible locked up in the Latin tongue. It is true the Douay Bible was published, the New Testament in 1582 at Rheims, and the Old Testament at Douay in 1609. This is Rome's English Bible. But the people are forbidden to read it. A distinguished French Romanist, Henri Lasserre, struck with the fact that the children of the church knew "the Divine Book only in fragments, without logical or chronological order," brought out a translation of the four Gospels, for which he obtained the sanction of the Archbishop of Paris and of the Pope. The result was an immediate sale of 100,000 copies, so eager were the French Romanists for this novel work. But the Index shortly interfered. The Pope's express sanction was withdrawn, the printing and the sale peremptorily stopped, under the pretext that some passages were translated inaccurately. The fragments in Latin were preferred as *safer* than the whole in a language everyone could understand. Rome has made only two translations, and those not spontaneously, but because the inquirers *insisted* upon their possession. These two are for Uganda and for Japan. The large number of Protestants compelled the Roman missionaries to accede to the demands of their own inquirers and converts that they should possess the wonderful Book which their fellow-countrymen were reading.

2. *Rome accepts the Apocrypha of the Old Testament.* The Apocrypha came this way. The larger part of the Jews never returned from the Babylonian captivity, but were dispersed in many countries. They had the Old Testament Hebrew Scriptures. They also had other writings, produced after Malachi, but not of equal authority. About B. C. 280, Ptolomy, the King of Egypt, invited Hebrew rabbi to come to Egypt and translate the Hebrew Scriptures into Greek. The

other Jewish writings were translated also, and used by the Alexandrian Jews of the dispersion, although they did not hold them as part of the Old Testament. In course of time the Latin language superseded the Greek in the West, and in their ignorance of Hebrew, Latin translations were made, not from the original Hebrew, but from the Greek version, and the Apocrypha was translated with it. Most of the Christian fathers had no knowledge of Hebrew, and read the Scriptures in Greek and Latin. They distinguished the Bible from the Apocryphal writings. So did Jerome, in his Latin Vulgate, 404 A. D., translated from Hebrew and Chaldee. So did Philo and Melito, A. D. 160, and the Jewish Talmud of the fifth century, and the great Roman Cardinal Cajetan (1518) and the learned Roman Catholic Archbishop Ximenes, to whom we owe the famous Complutensian Polyglot (1517), and Josephus (who lived about the time of Christ). Augustine differed from Jerome as to the authority of the Apocrypha, but Augustine did not know Hebrew and his testimony is valueless. But not one of the thirty bishops in the Council of Trent could read Hebrew, and only a few knew the Greek And yet that utterly incompetent Council decreed the Apocrypha to be a part of God's Holy Word, and to be accepted under pain of anathema.

3. *Rome accepts tradition as of equal authority with the Scriptures.* The Council of Trent (Session IV): "Seeing clearly that this (saving) truth and (moral) discipline are contained in the written books and the written traditions received by the Apostles from the mouth of Christ Himself or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted, as it were, from hand to hand;" and again: "Every sort of doctrine which is to be delivered to the faithful is contained in the Word of God, which is divided into Scripture and tradition." But such stupendous assertions require clear evidence. Where is "tradition" found? Has Rome recorded and registered it?

Where is the digest and proof of it for the faithful to examine? How is it tested? How is it shown to be necessary? Abbe Migne made a compilation of the decrees of councils and writings of the ancients in 220 thick volumes, and called it "The Catholic Tradition". To this, many other works must be added. Are these mountains of chaff to be dug through before Christ is found? This is Satan's way of lies.

4. *Rome has seven sacraments.* Here is the decree of the Council of Trent: "If anyone saith the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that they are more or less than seven, to-wit: baptism, confirmation, the Eucharist, penance, extreme unction, orders, and matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema" (Session VII; canon 1). The definition of a sacrament given by the Council was: "A visible sign of invisible grace, instituted for our sanctification." But the Scriptures teach that "A sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers." According to this there are only two sacraments of the New Testament: baptism and the Lord's Supper. The other five, penance, confirmation, extreme unction, orders, and matrimony, are not sacraments. Here the Church of Rome usurps the prerogatives of the Lord Jesus Christ, the sole and only Head of His body the Church.

5. *Rome teaches transubstantiation.* The Council of Trent (Session XII, chapter 4): "By the consecration of the bread and wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood, which conversion is by the Holy Catholic Church suitably and properly called transubstantiation." To this add Article V of the creed of Pius IV: "In the most holy sacrament of the Eucharist there are truly, really and

substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ." This doctrine, as the English Archbishop recently described it, "depends upon the acceptance of a metaphysical definition expressed in terms of mediaeval philosophy." The philosophy is that of Aristotle, who attempts to draw a distinction between "substance" and "accidents"—substance being the inner reality in which the qualities or accidents, the taste, smell, form, color, etc., inhere. But this contradicts the testimony of our senses. It is unreasonable and entirely unscriptural.

6. *Rome sacrifices the mass.* By sacrifice they mean "an act of external worship in which God is honored as the principle and end of man and all things, by the oblation of a visible creature, by submitting it to an appropriate transformation by a duly qualified minister" (Cath. Dic., page 813). This is its comment upon the Eucharistic sacrifices: "All that is included in the idea of sacrifice is found in the Eucharist. There is the oblation of a sensible thing, viz., of the body and blood of Christ under the appearance of bread and wine." "There is the mystical destruction of Christ the victim, for Christ presents Himself on the altar as in a state of death, through the mystical separation between His body and blood." "In this sacrifice of thanksgiving we offer God the most excellent gift He has bestowed upon us, viz., the 'Son in whom He is well pleased.'" Is not this awful presumption? Their Eucharistic sacrifice they hold to be "one with that of the cross; on the cross and altar we have the same victim and the same priest." Pope Pius V said: "Protestants have no sacrifice because the Reformation abolished the mass." But the old answer of Bishop Jewel is as true as ever: "Indeed the mass is abolished through the gracious working of God. . . . They did tell us that in their mass they were able to offer Christ, the Son of God, unto God His Father for our sins. Oh, blasphemous speech, and most injurious to the glorious work of our redemption! Such kind of sacrifice we have not. Christ

Himself is our High Priest . . . by whom we are sanctified, even by the offering of Christ once made, who took away our sins and fastened them upon the cross. . . . This is our sacrifice, this is our propitiation and sacrifice for the whole world. How, then, saith Pope Pius, we have no sacrifice?"

7. *Rome denies the cup to the laity.* The Council of Trent pronounces two anathemas as to this. One will suffice. "If anyone saith that the Holy Catholic Church was not induced by just cause and reasons to communicate under the species of bread only, laymen, and also clerics, when not consecrating, let him be anathema" (Session XXI; canon 1, 20). This is unscriptural. Our Lord instituted the feast in the use of both bread and wine. Down to the fifteenth century both elements were used. Denying the cup to the laity was the culmination of many previous errors, such as confounding the sign and the thing signified, the propitiating sacrifice of the mass, the priesthood of ministers and the stupendous miracle of converting bread and wine into the real flesh and blood of Christ.

8. *Rome traffics in masses.* The priests claim to remove souls from purgatory for a certain number of masses, each having a certain price. Not long ago Queen Christina of Spain left money for 5,000 masses to be said for herself and 5,000 for her husband. As no priest could offer the mass more than once a day, they had to be let out to country priests. More recently, the Abbe Brugidon endeavored to raise money toward building a church in Rome by receiving payment for masses to be said when the church was completed. There is much doubt as to whether the church will ever be built, but 260,000 masses have been already paid for. A number beyond the power of the Abbe ever to accomplish. Such stupendous frauds will shock the moral sense of the Christian world and awaken the Church to a recognition of the mystery of iniquity in the Church of Rome.

II. *ROME IS THE NATION'S ANTAGONIST BECAUSE IT IS A POLITICAL SYSTEM OF FOREIGN DESPOTISM.*

Rome Pagan persecuted the Christians. Rome Pagan became Rome Christian under Constantine and ceased persecuting. Rome nominally Christian became Rome Papal and persecuted more severely than before. The pope controlled the kingdoms of Europe for twelve centuries. How did he gain this power? After the pope became universal bishop he longed to be free from the Byzantine yoke and wield civil power himself. His opportunity came at last to realize his ambition. Here it is. Clovis the Great entered Gaul and destroyed the Roman army in the battle of Soissons in 486. He then established the French monarchy and became the first of the dynasty of Merovingian kings. The Merovingian dynasty continued two hundred and fifty years, when it was superseded by the Carlovingian dynasty. The change came thus: Childeric III was the last of the Merovingian kings, a weak, incapable prince. Charles Martel was "the Mayor of the Palace," which placed him next to, but not on, the throne. The Saracens invaded France and threatened European civilization. Charles Martel conquered them in a seven days' battle between Tours and Poitiers in 732, and saved Europe from the scourge of Mohammedanism. The government of France was henceforth practically in his hands. His son and successor, Pepin, wished to remove Childeric III and establish himself on the throne of France, but he must have a legal permit. He appealed to the pope at Rome for such authority. The pope's opportunity had come. He offered to do as Pepin desired, providing Pepin would free the Holy See from the domination of Byzantium. So Pepin led his army across the Alps and conquered the provinces, entered Rome, made Stephen III a free Prince. The pope became the king of kings in 755. He girded on two swords, one on each side, emblems of

temporal and spiritual power. And the pope crowned Pepin King of France. Now, the pope desired to revive the old Roman Empire. In 800 Charlemagne, the son and successor of Pepin, was invited to Rome and crowned by Pope Leo III as "Emperor of the Romans." In return for this Charlemagne decreed that one-tenth of all incomes must be given to the church on the severest pains of forfeiture. But the pope must have grounds for such assumptions of power. And so the "false decretals" of Isadore, which are now universally considered to have been bold and unblushing forgeries, were promulgated between 847 and 853. And about 858 the "Donation of Constantine," which is now acknowledged by Romanists to be spurious, was made to do service. These were requisitioned by Pope Nicholas I. The system grew as Innocent III placed the iron crown upon the head of Otho I in 962, as the "King of the Holy Roman Empire of the Germans"; as Hildebrand enforced celibacy upon his English clergy in 1073; as Adrian IV granted Ireland to King Henry II in 1156; and as Boniface VIII issued his famous Bull, Unum Sanctum, in 1303, which was quoted by Pope Pius IX in his Encyclical of 1864, and is good canon law today. Here are its contents: "1. It is necessary to salvation that every man should submit to the pope. 2. This is a necessary consequence of the dogma of papal supremacy. 3. It condemns the assertion by the state of any power over church property. 4. The temporal power of Christian princes does not exempt them from obedience to the head of the church. 5. The material sword is drawn for the church, the spiritual by the church. 6. The material sword must cooperate with the spiritual and assist it. 7. The secular power should be guided by the spiritual as the higher. 8. The spiritual has the pre-eminence over the material. 9. The temporal power is subordinate to the ecclesiastical as to the higher. 10. The temporal power, if it is not good, is judged by the spiritual. 11. To the ecclesiastical authority [that is, to the pope and his hierarchy] the words of the prophet Jere-

miah apply: 'Lo, I have set thee this day over the nations and over the kingdoms, to root up and pull down and to waste and to destroy; and to build and to plant.' 12. When the temporal power goes astray it is judged by the spiritual. 13. For obtaining eternal happiness, each one is required to submit to the pope. 14. The supremacy of the pope even in temporal things is to be enforced. 15. The pope recognizes human authorities in their proper place, till they lift their will against God."

The Holy Roman Empire reached its climax in 1164 when Hadrian IV trod on the neck of Frederick of Barbarossa, and went out of commission in 1806, when Napoleon Bonaparte compelled Joseph II to abdicate. When Victor Immanuel II entered Rome in 1870 and made the Quirinal the capital of United Italy, the pope called himself "the Prisoner of the Vatican" and issued one of the most shocking excommunications against the conqueror: "By the authority of the Almighty God, the Father, Son and Holy Ghost; and of the holy canons and of the undefiled Virgin Mary, mother and nurse of our Saviour, and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim; and of all the holy patriarchs and prophets, and of the apostles and evangelists, and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins and of the saints, together with all the holy and elect of God; we excommunicate and anathematize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God, 'Depart from us, we desire none of Thy ways!' And as fire is quenched by water, so let the light of him be put out forever more. May Father, Son and Holy Ghost curse him. May he be damned wherever he may be; whether in the house or in the field, whether in the highway or in the byway,

whether in the wood or water, and whether in the church. May the Virgin Mary, St. Michael, St. John, St. Peter, St. Paul, the choir of the holy virgins, curse him. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching and walking, in standing or sitting, in lying down or walking, and in blood-letting. May he be cursed in his brain; may he be cursed in all his faculties; may he be cursed inwardly and outwardly; may he be cursed in his hair; may he be cursed in the crown of his head; in his temples, in his forehead and his ears; in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils; in his foretecth and his grinders; in his lips and in his throat; in his shoulders and in his wrists; in his arms, his hands and his fingers. May he be damned in his mouth, in his breast, in his heart and in all the viscera of his body. May he be damned in his veins and in his groin and in his thighs, in his hips; in his knees; in his legs, feet and toe-nails. May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His majesty, curse him; and may heaven with all the powers that move therein rise up against him, curse him, and damn him! Amen. So let it be. Amen."

But while the pope was pouring out the vials of his wrath, the Prussian army was sweeping the French at Sedan and Napoleon III surrendered and the German Empire became a firm union. The pope ex-communicated the German prelates who refused to accept the dogma of the pope's infallibility. They refused to vacate their parishes and the Ultramontanes attempted to force them out. The Germans interfered and the iron Chancellor, Bismarck, declared in the Parliament, "We are not going to Canossa, either physically or spiritually," and on July 4, 1872, the German Reichstag passed a law expelling the Jesuits from the Empire. France has later followed in separating Church and State and banishing the monastic

orders. Spain has followed the same example and Portugal is doing likewise. But Great Britain and the United States persist in flirting with the great whore of the Tiber. The coronation oath of King George V was modified and "Home Rule" is voted to Ireland to please the Vatican. In the United States they have 11,000,000 and control 1,500,000 votes of the city governments of Boston, New York, Chicago and others and have ninety-five per cent of the municipal offices filled by Rome. The press of the country is censored by Roman Jesuits. The government at Washington went to Canossa when the President sent Judge Taft to Rome to consult the pope about the friars in the Philippines, the only difference being, Henry IV went in a coarse sackcloth and barefoot in the snow, standing at the gate three days, while Taft went in a swallow-tailed coat and white vest and shoes on his feet, and was received at once. But he bargained to pay the pope $7,500,000 for claims not worth $1,000,000 in the Islands; then $406,000 for damages to church property in quelling a rebellion provoked and fostered by the friars themselves. The solid Roman vote is a menace in our national elections. The Roman hierarchy owns $300,000,000 in America. They have a parochial school system and clamorously demand a share in the public school fund. Their policy is the refinement of duplicity. They join the Jews, infidels and skeptics in driving the Bible from our public schools, on the ground that the State is only a secular corporation and has no right to teach morals and religion. Then they turn with hypocritical distress and exclaim: "The public schools are godless, their education is dangerous because secular and an education without morals and religion is incomplete and vicious: we have built and equipped our parochial schools that our children may have an education in which morals and religion have their proper place and due share of attention; therefore we demand as a matter of fairness that the public school funds be shared with us to lighten this burden which we are forced to carry." But the answer

which the organic people should return is: "This is a Christian State; the public school system is its agency for building up a Christian citizenship; morals and religion, so far as they are essential for discharging the functions of Christian citizenship, shall be taught in our public schools; and the school funds shall not be divided." While Cardinal Gibbons can have President Taft and his cabinet, the Judges of the Supreme Court, Senators and Representatives attending mass in the Roman Catholic Cathedral at Washington, the great political parties bidding for the solid Roman vote in national elections, and our national policy in the Philippines dictated by the Vatican, Rome may reasonably expect to capture our public schools through the Philippine educational policy. But our blessed Lord is upon the throne and His cause shall prevail.

CHAPTER XXIII

THE TRUE CHURCH

BY THE LATE BISHOP RYLE

Do you belong to the one true Church; to the Church outside of which there is no salvation? I do not ask where you go on Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church *is composed of all believers in the Lord Jesus.* It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church *of which all the members have the same marks.* They are all born of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently and after various fashions; some worship with a form of prayer,

and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, "Amen and Amen."

It is a Church *which is dependent upon no ministers upon earth,* however much it values those who preach the Gospel to its members. The life of its members does not hang upon church-membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops. nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church *whose existence does not depend on forms,* ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of

man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural *titles* of present honor and privilege, and the *promises* of future glory, especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world; the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises, "the gates of hell shall not prevail against it", and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses true *unity*. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession,

holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly *catholic*. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly *apostolic*. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church *which is certain to endure unto the end*. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. The Pharaohs, the Herods, the Neros, the bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which, often burning, yet is not consumed.

This is the Church *which does the work of Christ upon earth.* Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or three there. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong.

This is the Church *which shall be truly glorious at the end.* When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one Church only will be named, and that is the Church of the elect.

Reader, *this is the true Church to which a man must belong, if he would be saved.* Till you belong to this, you are nothing better than a lost soul. You may have countless outward privileges; you may enjoy great light, and knowledge —but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. *Take notice,* you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

CHAPTER XXIV

THE TESTIMONY OF FOREIGN MISSIONS TO THE SUPERINTENDING PROVIDENCE OF GOD

BY THE LATE ARTHUR T. PIERSON

God is in creation; cosmos would still be chaos with God left out. He is also in events; the whole of mission history is a mystery until read as His story.

We are now to look at the proofs of a Superintending Providence of God in foreign missions. The word "providence" literally means forevision, and hence, foreaction—preparation for what is foreseen—expressing a divine, invisible rule of this world, including care, control, guidance, as exercised over both the animate and inanimate creation. In its largest scope it involves foreknowledge and foreordination, preservation and administration, exercised in all places and at all times.

For our present purpose the word "providence" may be limited to the divine activity in the entire control of persons and events. This sphere of action and administration, or superintendence, embraces *three* departments: first, the natural or material—*creation;* second, the spiritual or immaterial —*new creation;* and third, the intermediate *history* in which He adapts and adjusts the one to the other, so that even the marred and hostile elements, introduced by sin, are made tributary to the final triumph of redemption. Man's degeneration is corrected in regeneration; the natural made subservient to

the supernatural, and even the wrath of man to the love and grace of God.

MANIFESTATIONS OF GOD

Thus, intermediate between the mystery of creation and the mystery of the new creation lies the mystery of history, linking the other two. We are now briefly to trace the working of the Creator and Ruler of both the matter worlds and time worlds, controlling the blind forces of nature and the intelligent forces of human nature, so as to make all events and agencies serve His ends as Redeemer.

In creation God specially manifests His eternity, power and wisdom; in history, His sovereignty and majesty, justice and righteousness; in redemption, His holiness and benevolence, and, most of all, grace or the voluntary exercise of His love. These positions being granted, we may expect to find, especially in mission history, proofs of God's Superintending Providence, of His three-fold administration as Lawgiver, King, and Judge; in His legislative capacity, commanding and counseling; in His executive capacity governing and directing; in His judicial capacity, rewarding and punishing. Space allows only a general glance as of a landscape from a mountain top.

GOD'S ENTERPRISE

The work of missions is pre-eminently God's enterprise—has on it the seal of His authority. He calls it His own "visiting of the nations to take out of them a people for His name." Thus the whole course of missions becomes God's march through the ages. He has His *vanguard,* the forerunners that prepare His way, making ready for, and heralding, His approach. He has His *bodyguard,* the immediate attendants that signalize His actual advance, bear His banners, and execute His will; and He has His *rearguard* the resultant movements consequent upon, and complementary to, the rest.

In other words, God's Superintending Providence in missions is seen from three points of view:

1. In the divine preparations for world-wide evangelization.
2. In the divine co-operation in missionary activity.
3. In the divine benediction upon all faithful service.

GOD'S PREPARATIONS

Each of these embraces many particulars which demand more than a rapid glance. God's preparations reached through millenniums. But within the century just closed we see Him moving, opening doors and shaping events, causing the removal of obstacles and the subsidence of barriers, raising up and thrusting forth workers, and furnishing new facilities; and conspicuously in promoting Bible translation and diffusion.

GOD'S CO-OPERATION

His co-operation is seen in the unity and continuity of the work, in the marked fitness between the workers and the work, the new fields and the new facilities. Startling correspondences in mission history reveal His omnipresence and faithfulness, such as synchronisms and successions among His chosen servants, parallel and converging lines of labor, and connecting links of service. All these, and much more, show, behind the lives and deeds of the workmen, a Higher Power that wrought in them both to will and to work.

GOD'S BENEDICTION

Mission history shows also clear traces of the *Judge*. Hindrances and hinderers at times removed by sudden retributive judgments; nations that would not serve His ends declining and even perishing; and churches, cursed with spiritual apathy and lethargy, decaying. On the other hand, His approval has been as marked in compensations for self-denial and in rewards for service; in making martyr blood the seed of new churches, and in lifting to a higher level the individual and church life that has been most unselfishly jealous and zealous of His kingdom.

Pagan philosophers regarded the milky way as an old, disused path of the sun, upon which He had left some faint impression of His glorious presence in the golden stardust from His footsteps. To him who prayerfully watches mission history it is God's *Via Lactea;* He has passed that way, and made the place of His feet glorious.

Brevity forbids more than the citation of instances sufficient to demonstrate and illustrate these positions. The evidence of divine co-working will of course be clearest where there is closest adherence to His declared methods of working. As to

DIVINE PREPARATION FOR MISSIONS

what events and what messengers have been His chosen forerunners? The first half of the eighteenth century seemed more likely to be the mother of iniquity and idolatry than to rock the cradle of world-wide missions. Deism in the pulpit and practical atheism in the pew naturally begot apathy, if not antipathy, toward Gospel diffusion. A hundred and fifty years ago, in the body of the Church, disease was dominant and death seemed imminent. Infidelity and irreligion stalked about, God denying and God defying. In camp and court, at the bar and on the bench, in the home and in the Church, there was a plague of heresy and a moral leprosy.

THREE GREAT FORCES

How then came a century of modern missions! Three great forces God marshalled to co-operate: the obscure Moravians, the despised Methodists, and a little group of intercessors scattered over Britain and America. There had been a consecrated band in Saxony for about a hundred years, whose hearts' altars had caught fire at Huss's stake, and fed that fire from Spener's pietism, and Zinzendorf's zeal. Their great law was labor for souls, all at it and always at it. God had already made Herrnhut the cradle of missions and had there

revived the apostolic church. Three principles underlay the whole life of the United Brethren: Each disciple is, first, to find his *work* in witness for God; second, his *home* where the widest door opens and the greatest need calls; and third, his *cross* in SELF-DENIAL for Christ. As Count Zinzendorf said: "The whole earth is the Lord's; men's souls are all His; I am debtor to all."

A SYMPHONY OF PRAISE

The Moravians providentially molded John Wesley; and the Holy Club of Lincoln College, Oxford, touched by this influence, took on a distinctively missionary character. Their motto had been, "Holiness to the Lord;" but holiness became wedded to service, and evangelism became the watchword of the Methodists. Just then, in America, and by a strange coincidence, Jonathan Edwards was unconsciously joining John Wesley in preparing the way for modern missions. In 1747, exactly 300 years after the United Brethren organized as followers of Huss, at Lititz in Bohemia, Edwards sent forth his bugle-blast from Northampton, New England, calling God's people to a visible union of prayer for a speedy and world-wide effusion of the Spirit. That bugle-blast found echo in Northampton in old England, and William Carey resolved to organize mission effort—with what results we all know. And, just as the French Revolution let hell loose, a new missionary society in Britain was leading the awakened Church to assault hell at its very gates. Sound it out and let the whole earth hear: *Modern missions came of a symphony of prayer;* and at the most unlikely hour of modern history, God's intercessors in England, Scotland, Saxony, and America repaired the broken altar of supplication, and called down the heavenly fire. That was God's way of preparation.

The "monthly concert" made that prayer-spirit widespreading and permanent. The humble Baptists, in widow Wallis's parlor at Kettering, made their covenant of missions; and regi-

ments began to form and take up the line of march, until, before the eighteenth century was a quarter through its course, the whole Church was joining the missionary army. Sydney Smith sneered at the "consecrated cobblers" and tried to rout them from their nest; but the motto of a despised few became the rallying cry of the whole Church of God.

DIVINE CO-OPERATION IN MISSIONS

We turn now to look at the history of the century as a missionary movement. Nothing is more remarkable than the rapid *opening of doors* in every quarter. At the beginning of the century the enterprise of missions seemed, to worldly wise and prudent men, hopeless and visionary. Cannibalism in the Islands of the Sea, fetishism in the Dark Continent, exclusivism in China and Japan, the rigid caste system in India, intolerance in papal lands, and ignorance, idolatry, superstition, depravity, everywhere, in most cases conspiring together, reared before the Church impassable walls, with gates of steel. Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves.

OBSTACLES REMOVED

As the little band advanced, on every hand the walls of opposition fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States and Korea were successively and successfully entered. *Within five years,* from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population! There was also a remarkable subsidence of obstacles, like to the sinking of the land below the sea level to let in its flood, as when the idols of Oahu were abolished just before the first band of missionaries landed at the

Hawaiian shores, or as when war strangely prepared the way just as Robert W. McAll went to Paris to set up his first *salle*.

MISSIONARIES CALLED AND PLACED

At the same time God was raising up, in unprecedented numbers, men and women, so marvelously fitted for the exact work and fields as to show unmistakable foresight and purpose. The biographies of leading missionaries read like chapters where prophecy lights up history. Think of William Carey's inborn adaptation as translator in India, of Livingstone's career as missionary explorer and general in Africa, of Catherine Booth's capacity as mother of the Salvation Army, of Jerry McAuley's preparation for rescue work in New York City, of Alexander Duff's fitness for educational work in India, of Adoniram Judson's schooling for the building of an apostolic church in Burma, of John Williams' unconscious training for evangelist in the South Seas. Then mark the *unity and continuity of labor*—one worker succeeding another at crises unforeseen by man, as when Gordon left for the Sudan on the day when Livingstone's death was first known in London, or Pilkington arrived in Uganda the very year when Mackay's death was to leave a great gap to be filled. Then study the theology of inventions and watch the furnishing of new facilities for the work as it advanced. He who kept back the four greatest inventions of reformation times—the mariner's compass, steam engine, printing press and paper—until His Church put on her new garments, waited to unveil nature's deeper secrets, which should make all men neighbors, until the reformed church was mobilized as an army of conquest!

DIVINE INTERFERENCE

At times this Superintending Providence of God has inspired awe by unmistakably judicial strokes of judgment, as when in Turkey in 1839, in the crisis of missions, Sultan

Mahmud suddenly died, and his edict of expulsion had no executive to carry it out, and his successor Abdul Medjid signalized the succession by the issuing of a new charter of liberty; or, as when in Siam, twelve years later, at another such crisis, God by death dethroned Chaum Klow, the reckless and malicious foe of missions, and set on the vacant throne Maha-Mong-Kut, the one man in the empire taught by a missionary and prepared to be the friend and patron of missions, as also his son and successor, Chulalangkorn!

THE BLOOD OF THE MARTYRS

These are but parts of His ways. The pages of the century's history are here and there written in blood, but even the blood has a golden luster. Martyrs there have been, like John Williams, and Coleridge Patteson, and James Hannington, Allen Gardiner, and Abraham Lincoln, and David Livingstone, the Gordons of Erromanga and the Gordon of Khartoum, the convert of Lebanon, and the court pages at Uganda; but every one of these deaths has been like seed which falls into the ground to die that it may bring forth fruit. The churches of Polynesia and Melanesia, of Syria and Africa, of India and China, stand rooted in these martyr graves as the oak stands in the grave of the acorn, or the wheat harvest in the farrows of the sown seed. It is part of God's plan that thus the consecrated heralds of the cross shall fill up that which is behind of the sufferings of Christ in their flesh for His body's sake which is the Church.

THE DIVINE BENEDICTION OF MISSIONS

The same Superintending Providence is seen in the *results* of missions. Two brief sentences fitly outline the whole situation as to the *direct* results in the foreign field: First, native churches have been raised up with the three features of a complete church life; self-support, self-government, and self-propagation; and second, the richest fruits of Christianity, both in the individual and in the community, have been found

growing and ripening wherever there has been faithful Gospel effort. Then, as to the *reflex* action of missions on the church at home, two other brief sayings are similarly exhaustive: first, Thomas Chalmers' remark that "foreign missions act on home missions, not by exhaustion, but by fermentation;" and second, Alexander Duff's sage saying, that "the church that is no longer evangelistic, will cease to be evangelical."

The whole hundred years of missions is a historic commentary on these four comprehensive statements. God's Word has never returned to Him void. Like the rain from heaven, it has come down, not to go back until it has made the earth to bring forth and bud, yielding not only bread for the eater, but seed for the sower, providing for salvation of souls and expansion of service. Everywhere God's one everlasting sign has been wrought; instead of the thorn has come up the fir tree, and instead of the brier, the myrtle tree—the soil of society exhibiting a total change in its products, as in the Fiji group, where a thousand churches displace heathen fanes and cannibal ovens, or as among the Karens, where on opposing hills the Schway Mote Tou Pagoda confronts the Kho Thah Byu Memorial Hall, typical of the old and the new. Along the valley of the Euphrates churches have been planted by the score; with native pastors supported by self-denying tithes of their members. Everywhere the seed of the Word of God being sown, it has sprung up in a harvest of renewed souls which in turn have become themselves the good seed of the kingdom, to become also the germs of a new harvest.

CHURCHES AT HOME

On the other hand, God has distinctly shown approval of missionary zeal and enthusiasm in the church at home which has supplied the missionaries. Spiritual prosperity and progress may be gauged so absolutely by the measure of missionary activity, that the spirit of missions is now recognized as the spirit of Christ. The Scripture proverb is proven true: "There

is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty;" and Christ's paradox is illustrated: "The life that is saved is lost, and the life that is lost is saved." Bishop Phillips Brooks compared the church that apologizes for doing nothing to spread the good news on the ground of its poverty and feebleness, to the parricide who, arraigned in court for his father's murder, pleads for mercy on account of his orphanhood! The hundred years have demonstrated that "religion is a commodity of which the more we export the more we have remaining."* The logic of events proves that the surest way to keep the church pure in faith and life, is to push missions with intelligence and holy zeal.

MISSIONARY CHARACTERS

What a distinct seal of God upon mission work is seen in the *high ideals of character* found in the missionaries themselves! If the workman leaves his impress on his work, it is no less true that the work leaves its mark on the workman. Even those who assail missions, applaud the missionaries; they may doubt the policy of sending the best men and women abroad to die by fever or violence, or waste their sweetness on the desert air; but even they do not doubt that the type of character, developed by mission work, is the highest known to humanity In this field have ripened into beauty and fragrance the fairest flowers and fruits of Christian life; and illustrated, as nowhere else, unselfish devotion to Christ, unswerving loyalty to the Word, and unsparing sacrifice for men. Was it not Theodore Parker who said, that it was no waste to have spent all the money missions had cost, if they gave us one Judson? On the mission field are to be found, if anywhere, the true succession of the apostles, the new accession

*Mr. Crowninshield objected in the Senate of Massachusetts to the incorporation of the A. B. C. F. M. that it was designed to "export religion, whereas there was none to spare from among ourselves." This is Mr. White's reply.

to the goodly fellowship of the prophets, and the perpetual procession of the noble army of martyrs.

Surely all this is the standing proof of the Superintending Providence of God. He who gave the marching orders gave at the same time the promise of His perpetual presence on the march; and He has kept His word: "Lo, I am with you all the days, even unto the end of the age." At every step faith has seen the Invisible Captain of the Lord's host, and, in all victories, behind the sword of Gideon, the sword of the Lord.

GOD IN ALL

In the Acts of the Apostles, within the compass of twenty verses, fifteen times *God* is put boldly forward as the one Actor in all events. Paul and Barnabas rehearsed, in the ears of the church at Antioch and afterward at Jerusalem, not what *they had done* for the Lord, but all that *He had done with them,* and how *He had opened the door of faith unto the Gentiles;* what miracles and wonders *God had wrought* among the Gentiles *by them.* And, in the same spirit, Peter, before the council, emphasizes how God had made His choice of him as the very mouth whereby the Gentiles should hear the word of the Gospel and believe; how He had given them the Holy Ghost and put no difference between Jew and Gentile, purifying their hearts by faith; and how He who knew all hearts had thus borne them witness. Then James, in the same strain, refers to the way in which *God had visited* the Gentiles to *take out* of them a people for His name; and concludes by two quotations from the Old Testament which fitly sum up the whole matter: "The Lord *who doeth all* these things." "Known unto God are *all his works* from the beginning of the world." (Acts 14:27 to 15:18.)

The meaning of such repeated phraseology cannot be mistaken. God is thus presented as the one Agent or Actor, even conspicuous apostles, like Paul and Peter, being only His instruments. No equal number of verses in the Word of God

contain such emphatic and repeated lessons on man's insufficiency and nothingness, and God's all-sufficiency and almightiness. God was working upon man through man, choosing man to be His mouthpiece; with His key unlocking shut doors; Himself visiting the nations, taking out a people for His name, turning sinners into saints, purifying hearts and bearing them witness; He alone did all these wondrous things, according to His knowledge and plan of what He would do from the beginning. These are not the acts of the apostles, but the acts of God through the apostles. In the same spirit the praying saint of Bristol names his journal: "The Lord's Dealings with George Müller."

GOD'S RESERVES

There is thus indeed, a Superintending Providence of God in foreign missions; the King is there in imperial conduct, the Lawgiver in authoritative decree; the Judge in reward and penalty: God, the eternal, marshalling the ages with their events; God, the omnipresent, in all places equally controlling; God, the omniscient, wisely adapting all things to His ends. The Father of spirits, discerning the mutual fitness of the worker and his work, raises up men of the times for the times. Himself deathless, His work is immortal though His workmen are mortal, and the building moves on from cornerstone to capstone, while dying builders give place to others. He has opened the doors and made sea and land the highways for international intercourse, and the avenues to international brotherhood. He has multiplied facilities for world-wide evangelization, practically annihilating time and space, and demolishing even the barriers of language. The printing and circulating of the Bible in five hundred tongues, reverses the miracle of Babel and repeats the miracle of Pentecost. Within the past century the God of battles has been calling out His reserves. Three most conspicuous movements of the century were the creation of a new regiment of Medical Missions, the

Woman's Brigade, and the Young People's Crusade. The organization of the Church Army is now so complete that but one thing more is needful; namely, to recognize the Invisible Captain of the Lord's hosts as on the field, to hear His clarion call summoning us to the front, to echo His Word of command; and, in the firm faith of His leadership, pierce the very center of the foe, turn his staggering wings and move forward as one united host in one overwhelming charge.

HISTORIC QUICKENINGS

Perhaps the most conspicuous seal of God upon the mission work of the past century is found in the *spiritual quickenings* which have at some time visited with the power of God *every field of labor* which has been occupied in His name with energy of effort and persistence of prayer. We have called these "quickenings" rather than "revivals," for revival really means a restoration of life-vigor after a season of lapse into indifference and inaction, and properly applies to the *Church*. We treat now of quickenings out of a state of absolute spiritual death; and again we point to these as the most indisputable and unanswerable sanction and seal of God on modern missions.

The following are among the most memorable of the century, arranged for convenience, in the order of time:

1815-1816. *Tahiti,* under the labors of Nott, Hayward, etc.
1818-1823. *Sierra Leone,* under William A. B. Johnson.
1819-1839. *South Seas,* under John Williams.
1822-1826. *Hawaiian Islands,* under Bingham, etc.
1831-1835. New Zealand, under Samuel Marsden, etc.
1832-1839. Burma and Karens, under Judson, etc.
1835-1839. *Hilo* and *Puna,* under Titus Coan.
1835-1837. *Madagascar,* under Griffiths, Johns, Baker, etc.
1842-1867. Germany, under J. Gerhard Oncken, etc.
1844-1850. *Fiji Islands,* under Hung and Calvert, etc.
1848-1872. *Aneityum,* under John Geddie, and others.
1845-1895. Old Calabar, under J. J. Fuller, etc.
1845-1847. Persia, under Fidelia Fiske, etc.
1856-1863. *North American Indians,* under William Duncan.

1859-1861. English Universities, under D. L. Moody and others.
1863-1870. Egypt and Nile Valley, under Drs. Lansing, Hogg, etc.
1863-1888. China, generally, especially Hankow, etc.
1864-1867. Euphrates District, under Crosby H. Wheeler, etc.
1867-1869. *Aniwa,* under John G. Paton, etc.
1872-1875. Japan, under J. H. Ballach, Verbeck, etc.
1872-1880. Paris, France, under Robert McAll.
1877-1878. *Telugus,* under Lyman Jewitt and Dr. Clough.
1877-1885. Formosa, under George L. Mackay.
1883-1890. *Banza Manteke,* under Henry Richards.
1893-1898. *Uganda,* under Pilkington, Roscoe, etc.

Others might be added but these twenty-five instances sufficiently illustrate the fact that, throughout the wide domain of Christian effort, God has signally bestowed blessings. The instances italicized were marked by peculiar swift and sudden outpourings of spiritual power, and it will be seen that these form about half of the entire number, showing that God works in two very diverse ways, in some cases rewarding toil by rapid and sudden visitations of the Spirit, and in quite as many others by slower but equally sure growth and development.

"IN DIVERSE MANNERS"

It is also very noticeable that in almost every one of these marked outpourings some peculiar *principle or law* of God's bestowment of blessing is exhibited and exemplified.

For example, the work at Tahiti followed a long night of toil, and was the crown of peculiar persistence in the face of most stubborn resistance. At Sierra Leone, Johnson found about as hopeless a mass of humanity as ever was rescued from slave-ships, and he himself was an uneducated man, and at first an unordained layman.

John Williams won his victories in the South Seas by the power of a simple proclamation of the Gospel, as an itinerant; and then first came into full view the power of native converts as evangelists. In the Hawaiian group and particularly in Hilo and Puna, it was the oral preaching to the multitudes that brought blessing—Titus Coan holding a three years' camp-meeting.

In New Zealand Marsden had first to lay foundations, patiently and prayerfully, and showed great *faith* in the Gospel. Judson and Boardman, in Burma, found among the Karens a people whom God had mysteriously prepared, though a subject and virtually enslaved race.

Old Calabar was the scene of triumph over deep-rooted customs and age-long superstitions; in Persia, the blessing came upon an educational work attempted single-handed among women and girls. William Duncan in his Metlakahtla reared a model state out of Indians hitherto so fierce and hostile that he dared not assemble hostile tribes in one meeting. The revival in the English universities is especially memorable as the real birth-time of the Cambridge Mission Band and the Student Volunteer Movement which crystallized fully twenty-five years later. In Egypt the transformation was gradual, dependent on teaching as much as preaching, but it has made the Nile Valley one of the marvels of missionary triumph. In China the most marked features were the influence of medical missions and the raising up of a body of unpaid lay-evangelists, who itinerated through their own home territory. On the Euphrates the conspicuous feature was the organization of a large number of self-supporting churches on the tithe system—sometimes starting with only *ten* members—with native pastors. At Aniwa three and a half years saw an utter subversion of the whole social fabric of idolatry. In Japan the signal success was found in the planting of the foundations of a native church, and the remarkable spirit of prayer outpoured on native converts. In Formosa, Mackay won his victories by training a band of young men as evangelists, who with him went out to plant new missions. At Banza Manteke, Richards came to a crisis, and ventured *literally* to obey the New Testament injunctions in the Sermon on the Mount—for example, "give to him that asketh thee." In Uganda it was the new self-surrender and anointing of the missionaries, and reading of the Scriptures by the unconverted natives, on

which God so singularly smiled. Pilkington said in London that he had never known three converts who had not been Bible readers.

LESSONS

Thus, as we take the whole experience of the century together, we find the following emphatic lessons taught us:

1. God has set special honor upon His own Gospel. Where it has been most simply and purely preached the largest fruits have ultimately followed.

2. The translation, publication, and public and private reading of the Scriptures have been particularly owned by the Spirit.

3. Schools, distinctively Christian, and consecrated to the purposes of education of a thoroughly Christian type, have been schools of the Spirit of God.

4. The organization of native churches, on a self-supporting basis with native pastors, and sending out their own members as lay evangelists, has been sealed with blessing.

5. The crisis has always been turned by *prayer*. At the most disheartening periods, when all seemed hopeless, patient waiting on God in faith has brought sudden and abundant floods of blessing.

6. The more complete self-surrender of missionaries themselves, and their new equipment by the Holy Spirit, has often been the opening of a new era to the native church and the whole work.

These are lessons worth learning. The secrets of success are no different from what they were in apostolic days.

"THE FINGER OF GOD"

Our God is the same God, and His methods do not essentially change. He has commanded us to go into all the world and preach the good tidings to the whole creation; and the promise, "Lo, I am with you alway," is inseparable from

obedience. In connection with this Gospel message He has given us certain prominent aids, which are by no means to be reckoned as belonging to a realm of minor importance, and among them Christian teaching, Bible searching, fervent prayer, and Holy Spirit power outrank all other conditions of successful service. The survey of the century is like reading new chapters in the Acts; no true believer can attempt it carefully without finding a new Book of God in the history of this hundred years. Any man or woman who will take the score or more of marked quickenings we have outlined, and give a solid month to their consecutive study, will find all doubts dissipated that the living God has been at work, and that no field, however hard and stony and hopelessly barren, can ultimately resist culture on New Testament lines. In nothing do we need a new and clarified vision more than in the clear perception and conviction that the days of the supernatural are not past. Here is the school where these lessons are taught. Ten centuries of merely natural forces at work would never have wrought what ten years have accomplished, even when every human condition forbade success. A feeble band of missionaries in the midst of a vast host of the heathen have been compelled to master a foreign tongue, and often reduce it for the first time to written form, translate the Word of God, set up schools, win converts, and train them into consistent members and competent evangelists; remove mountains of ancestral superstitions and uproot sycamine trees of pagan customs; establish medical missions, Christian colleges, create Christian literature, model society on a new basis; and they have done all this within the lifetime of a generation, and sometimes within a decade of years! Even Pharaoh's magicians would have been compelled to confess, "This is the finger of God!"

CHAPTER XXV

THE PURPOSES OF THE INCARNATION.

BY REV. G. CAMPBELL MORGAN, D. D.,
PASTOR OF WESTMINSTER CHAPEL, LONDON, ENGLAND.

FOREWORD.

The title of this meditation marks its limitation, and indicates its scope.

Here is no attempt at defense of the statement of the New Testament that "the Word was made flesh." That is taken for granted as true

Moreover, here is no attempt to explain the method of the Holy Mystery. That is recognized as Mystery: a fact revealed which is yet beyond human comprehension or explanation.

The scope is that of considering in broad outline the plain teaching of the New Testament as to the purposes of the Incarnation.

Its final limitation is that of its brevity. If, however, it serve to arouse a deeper sense of the wonder of the great central fact of our common Faith, and thus to inspire further meditation, its object will be gained.

THE INCARNATION.

The whole teaching of Holy Scripture places the Incarnation at the center of the methods of God with a sinning race.

Toward that Incarnation everything moved until its accomplishment, finding therein fulfillment and explantion. The messages of the prophets and seers and the songs of the psalmists trembled with more or less certainty toward the final music which announced the coming of Christ. All the results also of these partial and broken messages of the past led toward the Incarnation.

It is equally true that from that Incarnation all subsequent movements have proceeded, depending upon it for direction and dynamic. The Gospel stories are all concerned with the coming of Christ, with His mission and His message. The letters of the New Testament have all to do with the fact of the Incarnation, and its correlated doctrines and duties. The last book of the Bible is a book, the true title of which is *The Unveiling of the Christ.*

Not only the actual messages which have been bound up in this one Divine Library, but all the results issuing from them, are finally results issuing from this self-same coming of Christ. It is surely important, therefore, that we should understand its purposes in the economy of God.

There is a fourfold statement of purpose declared in the New Testament: the purpose to reveal the Father; the purpose to put away sin; the purpose to destroy the works of the devil; and the purpose to establish by another advent the Kingdom of God in the world.

Christ was in conflict with all that was contrary to the purposes of God in individual, social, national, and racial life. There is a sense in which when we have said this we have stated the whole meaning of His coming. His revelation of the Father was toward this end; His putting away of sin was part of this very process; and His second advent will be for the complete and final overthrow of all the works of the devil.

I. To Reveal the Father.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

"He that hath seen me hath seen the Father" (John 14:9).

This latter is Christ's own statement of truth in this regard, and is characterized by simplicity and sublimity. Among all the things Jesus said concerning His relationship to the Father, none is more comprehensive, inclusive, exhaustive, than this.

The last hours of Jesus with His disciples were passing away. He was talking to them, and four times over they interrupted him. Philip said, "Lord, show us the Father, and it sufficeth us". Philip's interruption was due, in the first place, to a conviction of Christ's relation in some way to the Father. He had been so long with Jesus as to become familiar in some senses with His line of thought. In all probability Philip was asking that there should be repeated to him and the little group of disciples some such wonderful thing as they had read of in the past of their people's history; as when the elders once ascended the mountain and saw God; or when the prophet saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple; or when Ezekiel saw God in fire, and wheels; in majesty and glory.

I cannot read the answer of Jesus to that request without feeling that He divested Himself, of set purpose, of anything that approached stateliness of diction, and dropped into the common speech of friend to friend, as,—looking back into the face of Philip, who was voicing, though he little knew it, the great anguish of the human heart, the great hunger of the human soul,—He said, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father". That claim has been vindicated in the passing of the centuries.

REVELATION TO THE RACE.

We will, therefore, consider first, what this revelation of God has meant to the race; and secondly, what it has meant to the individual.

First, then, what conception of God had the race before Christ came? Taking the Hebrew thought of God, let me put the whole truth as I see it into one comprehensive statement. Prior to the Incarnation there had been a growing intellectual apprehension of truth concerning God, accompanied by a diminishing moral result. It is impossible to study the Old

Testament without seeing that there gradually broke through the mists a clearer light concerning God. The fact of the unity of God; the fact of the might of God; the fact of the holiness of God; the fact of the beneficence of God; these things men had come to see through the process of the ages.

Yet side by side with this growing intellectual apprehension of God there was diminishing moral result, for it is impossible to read the story of the ancient Hebrew people without seeing how they waxed worse and worse in all matters moral. The moral life of Abraham was far purer than life in the time of the kings. Life in the early time of the kings was far purer than the conditions which the prophets ultimately described. In proportion as men grew in their intellectual conception of God, it seemed increasingly unthinkable that He could be interested in their every-day life. Morality became something not of intimate relationship to Him, and therefore something that mattered far less.

Think of the great Gentile world, as it then was, and as it still is, save where the message of the Evangel has reached it. We have had such remarkable teachers as Zoroaster, Buddha, Confucius; men speaking many true things, flashing with light, but notwithstanding these things a perpetual failure in morals and a uniform degradation of religion has been universal. The failure has ever been due to a lack of final knowledge concerning God.

At last there came the song of the angels, and the birth of the Son of God, through Whose Incarnation and ministry there came to men a new consciousness of God.

He included in His teaching and manifestation all the essential things which men had learned in the long ages of the past. He did not deny the truth of the unity of God; He re-emphasized it. He did not deny the might of God; He declared it and manifested it in many a gentle touch of infinite power. He did not deny the holiness of God; He insisted upon it in

eaching and life, and at last by the mystery of dying. He lid not deny the beneficence of God; He changed the cold word beneficence into the word throbbing with the infinite heart of Deity—*Love*. He did more. That which men had imperfectly expressed in song and prophecy He came to state—'He that hath seen me hath seen the Father"—not Elohim, not Jehovah, not Adonai; none of the great names of the past, although all of them are suggestive. In and through Him that truth of the Fatherhood was revealed.

Fatherhood means a great deal more than we sometimes imagine. It is not merely a term of tenderness; it is also a term of law and discipline. But fatherhood means supremely that if the child have wandered away, the father will suffer everything to save and bring it home again. Within the realm of revealed religion this truth emerged, that the one God mighty, holy, beneficent, is the Father who will sacrifice Himself to save the child. There man found the point of contact in infinite love which never abandons him, never leaves him. That is the truth which, coming into revealed religion, saved it from being intellectual apprehension, minus moral dynamic, and sent running through all human life rivers of cleansing renewal, regeneration.

Wherever Christ comes to people who have never had direct revelation, He comes first of all as fulfillment of all that in their thought and scheme is true. He comes, morever, for the correction of all that in their thought and scheme is false. All the underlying consciousness of humanity concerning God is touched and answered and lifted into the supreme consciousness whenever God is seen in Christ. All the gleams of light which have been flashing across the consciousness of humanity merge into the essential light when He is presented.

Christ comes not to contradict the essential truth of Buddhism, but to fulfill it. He comes not to rob the Chinaman of his regard for parents, as taught by Confucius, but to fulfill

it, and to lift him upon that regard into regard for the One great Father, God. He comes always to fulfill. Wherever He has come; wherever He has been presented; wherever men low or high in the intellectual scale, have seen God in Christ, their hands have opened and they have dropped their fetishes, and their idols, and have yielded themselves to Him. If the world has not come to God through Him, it is because the world has not yet seen Him; and if the world has not yet seen Him, the blame is upon the Christian Church.

The wide issues of the manifestation of God in Christ are—the union of intellectual apprehension and moral improvement, and the relation of religion to life. In no system of religion in the world has there come to men the idea of God which unites religion with morals, save in this revelation of God in Jesus Christ.

REVELATION TO THE INDIVIDUAL.

Secondly, the effect of the manifestation in relation to the individual. In illustration we cannot do better than by taking Philip, the man to whom Christ spoke. To Philip's request "Show us the Father and it sufficeth us", Jesus said, "Have I been so long time with you, and dost thou not know me, Philip?" The evident sense of the question is, You have seen enough of Me, Philip, if you have really seen Me, to have found what you are asking for—a vision of God.

What then had Philip seen? What revelations of Deity had come to this man who thought he had not seen and did not understand? We will adhere to what Scripture tells of what Philip had seen.

All the story is in John. Philip is referred to by Matthew Mark, and Luke, as being among the number of the apostles, but in no other way. John tells of four occasions when Philip is seen in union with Christ. Philip was the first man Jesus *called* to follow Him; not the first man to follow Him. There were other two who preceded Philip, going after Christ in con-

sequence of the teaching of John. But Philip was the first man to whom Christ used that great formula of calling men which has become so precious in the passing of the centuries—"Follow me." What happened? "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote." That was the first thing that Philip had seen in Christ according to his own confession: One Who embodied all the ideals of Moses and the prophets.

We find Philip next in the sixth chapter, when the multitudes were about Christ, and they were hungry. Philip, who considered it impossible to feed the hungry multitude, now sees Someone Who in a mysterious way had resource enough to satisfy human hunger. Philip then listened while in matchless discourse Jesus lifted the thought from material hunger to spiritual need and declared, "I am the bread of life". So that the second vision Philip had of Jesus, according to the record, was a vision of Him, full of resource and able to satisfy hunger, both material and spiritual.

We next see Philip in the twelfth chapter. The Greeks coming to him said, "Sir, we would see Jesus." Philip found his way with Andrew to Jesus, and asked Him to see the Greeks. Philip saw by what then took place that this Man had intimate relation with the Father, and that there was perfect harmony between them, no conflict, no controversy. He saw, moreover, that upon the basis of that communion with His Father, and that perfect harmony, His voice changed from the tones of sorrow to those of triumph,—"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." That was Philip's third vision of Jesus. It was the vision of One acting in perfect accord with God, bending to the sorrow that surged upon His soul, in order that through it He might accomplish human redemption.

We now come back to the last scene. Philip said, "Show

us the Father and it sufficeth us". Gathering up all the things of the past, Christ looked into the face of Philip and replied, "Have I been so long time with you, and dost thou not know me, Philip?" No, Philip had not seen these things. They were there to be seen, and by and by, the infinite work of Christ being accomplished, and the glory of Pentecost having dawned upon the world, Philip saw it all; saw the meaning of the things he had seen, and had never seen; the things he had looked upon, and had never understood.

He found that having seen Jesus he had actually seen the Father; that when he looked upon One Who embodied in His own personality all the facts of law and righteousness; Who was able to satisfy all the hunger of humanity; Who in co-operation with God was sent to share the sorrows of humanity in order to draw men to Himself and to save them; he had seen God.

This manifestation wins the submission of the reason; appeals to the love of the heart; demands the surrender of the will. Here is the value of the Incarnation as revelation of God.

Let us recall our thoughts for a moment from the particular application in the case of Philip, and think what this means to us. Is it true that this manifestation wins the submission of our reason, appeals to the love of our heart, asks the surrender of our will?

Then to refuse God in Christ is to violate at some essential point our own humanity. To refuse we must violate reason, which is captured by the revelation; or we must crush the emotion, which springs in our heart in the presence of the revelation; or we must decline to submit our will to the demands which the manifestation makes. God grant that we may rather look into His face and say, "My Lord and my God"! So shall we find our rest, and our hearts will be satisfied. It shall suffice, as we see the Father in Christ.

II. To Take Away Sins.

"Ye know that he was manifested to take away sins; and in him is no sin" (I. John 3:5).

In this text we get nearer to an understanding of the purpose of the Incarnation as it touches our human need. The simple and all-inclusive theme which it suggests is, first, that the purpose of the Incarnation was the taking away of sins; and secondly, that the process of accomplishment is that of the Incarnation.

THE PURPOSE.

First, then, we will take the purpose as declared, "He was manifested to take away sins". In order to understand this, we must take the terms in all their simplicity, and be very careful to find what they really mean. What is intended by this word "sins"? The sum total of all lawless acts. The thought is incomprehensible as to numbers when we think of the race, but let us remember that in the midst of that which overwhelms us in our thinking are our own actual sins.

"Sins"—missings of the mark, whether wilful missings, or missings through ignorance, does not at present matter. The word includes all those thoughts and words and deeds in which we have missed the mark of the Divine purpose and the Divine ideal; those things which stand between man and God, so that man becomes afraid of God; those things which stand between man and his fellowmen, so that man becomes afraid of his fellowman, knowing that he has wronged him in some direction; those things which stand between man and his own success. Call them failures if you will; call them by any name you please; so that you understand the intention of the word.

The phrase "to take away" is a statement of result, not a declaration of process. The Hebrew equivalent of the word "take away" is found in that familiar story of the scapegoat. It was provided that this animal should be driven away to the wilderness "unto a solitary land". This suggested that sins

should be lifted from one and placed upon another, and by that one carried away out of experience, out of consciousness. That is the simple signification of this declaration, "He was manifested to bear sins"—to *lift* sins. He was manifested in order that He might come into relationship with human life, and passing underneath the load of human sins, lift them, take them away.

Either this is the most glorious Gospel that man has ever heard; or it is the greatest delusion to which man has ever listened. In the heart of every man and woman there is a consciousness of sin. No one of us would be prepared to say, I have never deliberately done the thing I knew I ought not to do. That is consciousness of sin. We may affect to excuse it. We may be ready to argue as to the reason for it, and the issue of it; but if we could, we would undo it. We may profess to have turned our back upon these evangelical truths, and yet we know we have sinned and we wish we had not.

Passing for a moment from that outer fringe of men and women, who are somewhat careless about the matter, to the souls who are in agony concerning it; who know their sin and loathe it; who carry the consciousness of wrongs done in past years as a perpetual burden upon their souls; who hate the memory of their own sins,—to such, a declaration like this is the most cruel word, or the kindest, that can be uttered. Cruel, if it be false; kind indeed, with the kindness of the heart of God, if it be true. If it be true that He was manifested somehow, in some mystery that we shall never perfectly understand, in order to get beneath my sins, *my* sins, my thought of impurity, my words of bitterness, my unholy deeds, and lift them and bear them away—that is the one Evangel I long for more than all. More valuable to me, a sinner, than anything else that He can do for me, is this.

THE PROCESS.

Secondly, in order that this great purpose of the Incarna-

tion, as declared, may be more powerfully and better understood, let us reverently turn to the indication of the process which we have in this particular text, "He was manifested to take away sins". Who was the Person? It is perfectly evident that John here, as always, has his eye fixed upon the Man of Nazareth; and yet it is equally evident that he is looking through Jesus of Nazareth to God. That is the meaning of his word "manifested" here. He is the Word made flesh. He is flesh, but He is the Word. He is Someone that John had appreciated by the senses, and yet He is Someone Whom John knew pre-eminently by the Spirit.

Notice, that after he makes the affirmation, "He was manifested to take away sins," he adds this great word, "In Him is no sin"; or, "Missing of the mark was not in Him". The One in Whom there was no missing of the mark was manifested for the express purpose of lifting, bearing away, making not to be, the missings of the mark of others.

"He was manifested"—and in the name of God let us not read into the "He" anything small or narrow. If we do, we shall at once be driven into the place of having to deny the declaration that He can take away sins. If He was man as I am man merely, then though He be perfect and sinless, He cannot take away sins. If into the "He" we will read all that John evidently meant according to the testimony of his own writing, we shall begin to see something of the stupendous idea, and something of the possibility at least of believing the declaration that "He was manifested to take away sins."

Consider the manifestation and sins, as to man. The terms of the final promise of the Incarnation were, "Thou shalt call His name JESUS; for it is he that shall save his people from their sins." When the songs to which the shepherds listened were heard, what said they? "There is born to you this day . . . a Saviour, who is Christ the Lord." The promise of the Incarnation was that of the coming of One to lift sins.

During His life and ministry the words of Jesus were words revealing the meaning of sin; words calculated to rebuke sin and to bring men away from sin. The works of Jesus—and by works I mean miracles and signs and wonders—were chiefly works overtaking the results of sin. The miracles of Jesus were not supernatural in their effect upon men; they were always restorations of the unnatural to natural positions. When He cured disease it was the restoration of man to the normal physical condition. He was taking away the results of sin.

I come now to the final thing in this manifestation—the process of the death; for in that solemn and lonely and unapproachable hour of the cross is the final fulfilment of the word of the herald on the banks of the Jordan, "Behold the Lamb of God, that taketh away the sin of the world!" That phrase, "The Lamb of God," could have but one significance in the ears of the men who heard it. This was the voice of a Hebrew prophet speaking to Hebrews, and when he spoke of the Lamb taking away sins, they had no alternative other than to think of the long line of symbolical sacrifices which had been offered, and which they had been taught shadowed forth some great mystery of Divine purpose whereby sin might be dealt with. So in the hour of His death we find the ultimate meaning of that great word. Whereas by manifestation, from first to last, He is for evermore dealing with sins and with sin, lifting, correcting, arresting, by gleams of light suggesting to men the deepest meaning of His mission; it is when we come to the hour of His unutterable loneliness, and deep darkness, and passion-baptism, that we have that part of the manifestation in which we see, as nowhere else, and as never before, the meaning of this text, "He was manifested to take away sins".

Reverently let us take one step further. The manifestation and sins, as to God. The manifested One was God. If that be once seen, then we shall for evermore look back upon

that Man of Nazareth in His birth, His life, His cross, as but a manifestation. The whole fact cannot be seen, but the whole fact is brought to the point of visibility by the way of Incarnation. If indeed this One be very God manifested, then remember this, the whole measure of humanity is in Him, and infinitely more than the whole measure of humanity. Beyond the utmost bound of creation, God is. All creation, heaven and earth, suns and stars and systems, angels and archangels, principalities and powers, the hierarchies of whom we hear, but cannot perfectly explain their nature or their order, all these are in Him; but He is infinitely beyond them all.

I begin to wonder. In amazement I begin to believe in the possibility of lifting the burden of my sin. The cross, like everything else, was manifestation. In the cross of Jesus there was the working out into visibility of eternal things. Love and light were wrought out into visibility by the cross. Love and light in the presence of the conditions of sin became sorrow—and became joy! In the cross I see the sorrow of God, and in the cross I see the joy of God, for "it pleased the Lord to bruise him." In the cross I see the love of God working out through passion and power for the redemption of man. In the cross I see the light of God refusing to make any terms with iniquity and sin and evil. The cross is the historic revelation of the abiding facts within the heart of God. The measure of the cross is God. If all the measure of humanity is in God and He is more, and the measure of the cross is God, then the measure of the cross wraps humanity about, so that no one individual is outside its meaning and its power. He Who was manifested is God. He can gather into His eternal life all the race as to its sorrow and as to its sin, and bear it.

Yet remember this, It was not by the eternal facts that sins were taken away, but by the manifestation of those facts. This text does not affirm, and there is no text that begins to

affirm, that He before He was manifested, takes away sins. There is a sense in which that is true; but "He was *manifested* to take away sins". The passion revealed in the cross was indeed the passion of God, but the passion of God became dynamic in human life when it became manifest through human form, in the perfection of a life, and the mystery of a death.

Man's will is the factor always to be dealt with, and whereas the sin of man was gathered into the consciousness of God, and created the sorrow of God from the very beginning, it is only when that fact of the sorrow of Godhead is wrought out into visibility by manifestation, that the will of man can ever be captured—or ever constrained to the position of trust and obedience which is necessary for his practical and effectual restoration to righteousness. Wherever man thus yields himself, trusting—that is the condition—his sins are taken away, lifted.

If it be declared that God might have wrought this selfsame deliverance without suffering, our answer is that the man who says so knows nothing about sin. Sin and suffering are co-existent. The moment there is sin, there is suffering. The moment there is sin and suffering in a human being it is in God multiplied. "The Lamb was slain from the foundation of the world." From the moment when man in his sin became a child of sorrow, the sorrow was most keenly felt in heaven.

The man who is burdened with a sense of sin I would ask to contemplate the Person manifested. There is not one of us of whom it is not true that we live and move and have our being in God. God is infinitely more than I am; infinitely more than the whole human race from its first to its last. If infinitely more, then all my life is in Him. If in the mystery of Incarnation there became manifest the truth that He, God, lifted sin, then I can trust. If that be the cleaving of the rock, then I can say as never before—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

He was manifested, and by that manifestation I see wrought out the infinite truth of the passion of God which we speak of as the atonement.

III. To Destroy the Works of the Devil.

"To this end was the Son of God manifested, that he might destroy the works of the devil" (I. John 3:8).

There can be no question as to the One to Whom John referred when he said, "the Son of God." In all the writings of John it is evident that his eyes are fixed upon the man Jesus. Occasionally he does not even name Him; does not even refer to Him by a personal pronoun, but indicates Him by a word you can only use when you are looking at an object or a person. For instance, "*That* which we have seen with our eyes, *that* which we beheld, and our hands handled". Upon another occasion he said, "He that saith he abideth in him, ought himself also to walk even as *he* walked." It is always the method of expression of a man who is looking at a Person. For evermore the actual human Person of Christ was present to the mind of John as he wrote of Him.

How intimate he had been with Him we all know. One of the most tender and beautiful things in all the story of the life of Jesus is the story of John's pure human love for Him. The other disciples loved Him, but their love was of a different tone and quality from that of John. John must get close to Him, and lay his head upon His bosom. Yet if I said no more, I would not have uttered half the truth. If John, the mystic, the lover, laid his head upon the human bosom of the Man of Nazareth, he heard the beating of the heart of God. If he laid his hand upon Jesus when he talked to Him, he knew that beneath the warm touch of the human flesh there beat the mystic majesty of Deity. "That which our hands handled, concerning the Word of life." He is perfectly con-

scious of the flesh, but supremely conscious of the mystic Word veiled in flesh and shining through it. He is perfectly conscious of the human, and thereby finds Deity. So that when John comes to write of this One, he speaks of Him as "the Son of God." He remembers the warmth of His bosom, the gentleness of His touch, the love-lit glory of His eyes, but He is "the Son of God."

The word "manifested" presupposes existence prior to manifestation. In the Man of Nazareth there was manifestation of One Who had existed long before the Man of Nazareth.

The enemy is described here as the devil. We read that he is a murderer, a liar, a betrayer; the fountain-head of sin, the lawless one. The work of the murderer is destruction of life. The work of the liar is the extinguishing of light. The work of the betrayer is the violation of love. The work of the arch-sinner is the breaking of the law. These are the works of the devil.

He is a murderer. This consists fundamentally in the destruction of life on its highest level, which is the spiritual. Alienation from God is the devil's work. It is also death on the level of the mental. Vision which fails to include God is practical blindness. On the physical plane, all disease and all pain are ultimately results of sin, and are among the works of the devil. These things all lie within the realm of his work as murderer, destroyer of human life.

He is more. He is the liar, and to him is due the extinguishing of light, so that men blunder along the way. All ignorance, all despair, all wandering over the trackless deserts of life, are due to extinction of spiritual light in the mind of man. All ignorance is the result of the clouding of man's vision of God.

"This is life eternal," age-abiding life, high life, deep life, broad life, long life, comprehensive life, "that they should know thee the only true God, and him whom thou didst send, even

Jesus Christ." The proportion in which man knows God is the proportion in which he sees clearly to the heart of things. By and by, when the redemptive work of Christ has been perfected in man, and in the world, we shall find that all ignorance is banished, and man has found his way into light. But the liar, the one who brings darkness, has made his works far spread o'er all the face of humanity, and all ignorance and resultant despair, and all wandering aimlessly in every realm of life, are due to the work of the one whom Jesus designated a liar from the beginning.

Again, the violation of love, as a work of the devil, is seen supremely in the way he entered into the heart of Judas, and made him the betrayer. All the avarice you find in the world today, and all the jealousy, and all the cruelty, are the works of the devil.

Finally, he is the supreme sinner. Sin is lawlessness, which does not mean the condition of being without law, but the condition of being against law, breaking law. So that all wrong done to God in His world, all wrong done by man to man, all wrong done by man to himself, are works of the devil.

To summarize then: death, darkness, hatred, find them where you will, are works of the devil.

The Son of God was manifested that He might destroy the works of the devil. If at the beginning we saw Him as a soul in conflict with all these things, remember that was an indication of the program and a prophecy of the purpose. The Incarnation was not merely the birth of a little child in whom we were to learn the secret of childhood, and in whom presently we were to see the glories of manhood. All that is true; but it was the happening in the course of human events, of that one thing through which God Himself is able to destroy the works of the devil.

WHAT "DESTROY" MEANS.

"To destroy." It is a word which means to dissolve, to

loosen. It is the very same word as is used in the Apocalypse about loosing us from our sins; or if you will be more graphic, it is the word used in the Acts of the Apostles when you read that the ship was broken to pieces; loosed, dissolved, that which had been a consistent whole, was broken up and scattered and wrecked.

The word "destroyed" may be perfectly correct, but let us understand it. He was manifested to do a work in human history the result of which should be that the works of the devil should lose their consistency. The cohesive force that makes them appear stable until this moment, He came to loosen and dissolve. He was manifested to destroy death by the gift of life. He was manifested to destroy darkness by the gift of light. He was manifested to destroy hatred by the gift of love. He was manifested to destroy lawlessness by the gift of law. He was manifested to loosen, to break up, to destroy the negatives which spoil, by the bringing of the positive that remakes and uplifts.

He was manifested to destroy the works of the devil as to death, by the gift of life. This means first spiritual life, which is fellowship with God. It means also mental life, the vision of the open secret. Not yet perfectly do we understand, but already the trusting soul, utterly devoid of education, hears more in the wind at eventide, and sees more in the blossoming of the flowers than any merely scientific man can do.

He who sees has the true intellectual vision which Christ has bestowed in His gift of life. "This is life eternal, that they should know thee the only true God." The gift of life was to destroy death, and the man who has His gift of life laughs in the face of death, laughs triumphantly. I believe that there was laughter in the apostle's tone when he said, "O death, where is thy sting?" As though he had said, what hast thou done with thy victory? I trembled in thy presence once, O rider upon the pale horse; but now I laugh in thy face, for

thy paleness has become the glistening white of an angel of light. So He destroys the works of the devil by giving the gift of life which destroys death.

As to darkness. This is intimately associated with the thing already said. The gift of light always comes out of life. If there be death, then there is no vision. If there be life, there is light. Light means knowledge and hope and guidance, so that there is no more wandering aimlessly. By bringing light into human life and into the world He has destroyed the works of the devil.

As to hatred. He destroyed hatred by His gift of love. Benevolence—and I am not using the word idly as we often do; I am using it in all its rich, spacious, gracious meaning—benevolence, well-willing, self-abnegation, kindness in the apostle's sense of the word when writing to the Galatians he gives kindness as one of the qualities of love, the specific doing of small things out of pure love. All these things are things by which the works of the devil are being destroyed. Hatred, avarice, jealousy, selfishness, are destroyed by shedding abroad love which is the warmth of life, as light is its illumination. By these things He destroys the works of the devil.

As to lawlessness. This He destroys by the gift of law; passion for the rights of God, service to our fellowmen; the finding of self in the great abnegation, and the finding of self in the perfect freedom because I have become the bond-slave of the infinite Lord of love.

Nineteen centuries ago the Son of God was manifested, and during those centuries in the lives of hundreds, thousands, He has destroyed the works of the devil, mastered death by the gift of life; cast darkness out by the incoming light; turned the selfishness of avarice and jealousy into love, joy, peace, longsuffering, kindness, goodness. He has taken hold of lawless men and made them into the willing, glad bond-

servants of God. So has He destroyed the works of the devil.

HISTORIC MEANING OF THE INCARNATION.

Do not forget the meaning of the Incarnation historically. It was the invasion of human history by One Who snatched the scepter from the usurper. It was the intrusion of forces into human history which dissolved the consistency of the works of the devil and caused them to break and fail. "How long, O Lord, how long?" is the cry of the heart of the saint today. Yet let us take heart as we look back and know that the victorious force has operated for nineteen centuries, and always toward consummation. Still, the works of the devil are manifest; the works of the flesh are manifest. Yes, but the fruit of the Spirit of life which has come through the advent of Christ is also manifest. All over the world today on many a branch of the vine of the Father's planting, the rich clusters of fruit are to be found. All, so far, is but preliminary. It is twilight only. High noon has not arrived; but it *is* twilight, and the noon must come.

Further, the Incarnation was the coming of the Stronger than the strong man armed to destroy the works of the devil in my own life. Are the works of the devil—death, darkness, hatred, and rebellion—the master forces of your being? Then I bring you the Evangel. I tell you of One manifested to destroy all such works. I tell you not merely as a theory, but as having the testimony of history attesting the truth of the announcement of this text.

The forces of this Christ have operated, and are operating; and the things that were formerly established are loosened, and are falling to decay. He was manifested to destroy the works of the devil. If you are in the grip of forces of evil; if you realize that in your life His works are the things of strength, then I pray you, turn with full purpose of heart to the One manifested long ago, Who in all the power of His

gracious victory, will destroy in you all the works of the devil, and set you free.

IV. To Prepare for a Second Advent.

"Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Hebrews 9:28).

We are all conscious that nothing is perfect; that the things which Christ came to do are not yet done; that the works of the devil are not yet finally destroyed; that sins are not yet experimentally taken away; that in the spiritual consciousness of the race, God is not yet perfectly known. "Now we see not yet all things subjected to Him." The victory does not seem to be won. It is impossible to read the story of the Incarnation, and to believe in it, and to follow the history of the centuries that have followed upon that Incarnation without feeling in one's deepest heart that something more is needed, that the Incarnation was preparatory, and that the consummation of its meaning can only be brought about by another coming, as personal, as definite, as positive, as real in human history as was the first.

"Christ . . . shall appear a second time." There is no escape, other than by casuistry, from the simple meaning of those words. The first idea conveyed by them is that of an actual personal advent of Jesus yet to be. To spiritualize a statement like this and to attempt to make application of it in any other than the way in which a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the scriptural declaration. There may be diversities of interpretations as to how He will come, and when He will come; whether He will come to usher in a millennium or to crown it; but the fact of His actual coming is beyond question.

Paul in all his writings is conscious of this truth of the second advent. In some of them he does not dwell upon it at

such great length, or with such clearness as in others, for the simple reason that it is not the specific subject with which he is dealing. In the Thessalonian letters we have most clearly set forth Paul's teaching concerning this matter. In the very center of the first letter we have a passage which declares in unmistakable language that "the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

James writing to those who were in affliction said, "Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

Peter with equal clearness said to the early disciples, "Be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

John, who leaned upon his Master's bosom, and who wrote the most wonderful of all mystic words concerning Him, said, "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure."

Jude said to those to whom he wrote, "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Every New Testament writer presents this truth as part of the common Christian faith. Belief in the personal actual second advent of Jesus gave the bloom to primitive Christianity, and constituted the power of the early Christians to laugh in the face of death, and to overcome all forces that were against them. There is nothing more necessary in our day than a new declaration of this vital fact of Christian faith. Think what it would mean if the whole church still lifted her face

toward the east and waited for the morning; waited as the Lord would have her wait—not star-gazing, and almanac examining, but with loins girt for service, and lamps burning; waited as she served. If the whole Christian church were so waiting, she would cast off her worldliness and infidelity, and all other things which hinder her march to conquest.

MEANING OF THE SECOND ADVENT.

This text does more than affirm the fact of the second advent. In a somewhat remarkable way, it declares the meaning thereof, "Christ . . . shall appear a second time, *apart from sin.*" To rightly understand this, we must look upon it as putting the second advent into contrast with the first. That is what the writer most evidently means, for the context declares that He was manifested in the consummation of the ages to bear sins. He now says that "Christ . . . shall appear a second time apart from sin." All the things of the first advent were necessary to the second; but all the things of the second will be different from the things of the first.

By His first advent sin was revealed. His own cross was the place where all the deep hatred of the human heart expressed itself most diabolically in view of heaven and earth and hell.

There was also revelation of darkness as contrary to light. "Men loved the darkness rather than the light," was the supreme wail of the heart of Jesus.

His presence in the world was, moreover, revelation of spiritual death as contrary to life. In the perpetual attempt of men to materialize His work, the attempt of His own disciples as well as of all the rest, and their absolute failure to appreciate the spiritual teaching He gave, we see what spiritual death really is.

In His first advent He not only revealed sin, but bore it. In the words, "Christ also, having been once offered to bear the sins of many," the reference is not merely to the final move-

ment of the cross. The word "offered" is used in reference to God's action in giving Him. It would be perfectly correct interpretation to supply the word "offered" by the word "gave;" the word which we have in John's Gospel, "For God so loved the world, that he *gave* his only begotten Son." Let us put that word here—"Christ also, having been once *given* to bear the sins of many, shall appear a second time." All through His life He was putting Himself underneath sin in order to take it away. He bore its limitations throughout the whole of His life. In poverty, in sorrow, in loneliness, He lived: and all these things are limitations resulting from sin. When Jesus Christ entered into the flesh, He entered into the limitations which follow upon sin, and He bore sin in His own consciousness through all the years; not poverty only, but sorrow in all forms, and loneliness. All the sorrows of the human heart were upon His heart until He uttered that unspeakable cry, "My God, my God, why hast Thou forsaken Me?"

Having finally dealt with sin, and destroyed it at its very root at His first advent, His second advent is to be that of victory. He will come again; not to poverty, but to wealth. He will come again; not to sorrow, but with all joy. He will come again; not in loneliness, but to gather about Him all trusting souls who have looked and served and waited. All in His first advent of sorrow and loneliness, of poverty and of sin, will be absent from the second. The first advent was for atonement; the second will be for administration. He came, entering into human nature, and taking hold of it, to deal with sin and put it away. He has taken sin away, and He will come again to set up that kingdom, the foundations of which He laid in His first coming.

"JUDGMENT"—"SALVATION."

This text declares the purpose of the advent: "It is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of

many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." A similarity is suggested. "It is appointed unto men once to die, and after this cometh judgment." Over against that dual appointment stands, "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

There is a strange differentiation in the ending of the two declarations. We would expect that it would be written to complete the comparison, thus, it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, *unto judgment.* That would seem to be a balanced comparison, but the writer does not so write. This very difference unfolds the meanings of the first and second advents. It is appointed to men to die,—He was offered to bear the sins of many. After death judgment,—He is coming again unto salvation. As the first advent negatived the death appointed unto men, the second advent will turn the judgment into salvation.

"It is appointed unto men once to die." It is often somewhat carelessly affirmed that men must die. While admitting the truth of this statement we inquire, why must they die? Science can no more account for death than it can account for life. It has never yet been able to say why men die. *How* they die, yes; *why* they die, no! I will tell you why. Death is the wage of sin. Science will admit that death comes by the breaking of certain laws, but Science will use some other word than the word sin. "It is appointed unto men once to die," by the fiat of God Almighty because they are sinners, and no man can escape that fiat.

But He was offered by God to bear the sins of many. That was the answer of the first advent to man's appointment to death.

Beyond death there is another appointment, that of judgment. Who shall appeal against the absolute justice of that appointment?

He "shall appear a second time, apart from sin . . . unto salvation." To those who have heard the message of the first advent and have believed it, and trusted in His great work, and have found shelter in the mystery of His manifestation and bearing of sin—to such, salvation takes the place of judgment. But to the man who will not shelter beneath that first advent and its atoning value—judgment abides. All the things begun by His first advent will be consummated by the second.

At His second advent there will be complete salvation for the individual—righteousness, sanctification, redemption. We believed, and were saved. We believe, and are being saved. We believe and we shall be saved. The last movement will come when He comes.

Those who have fallen on sleep are safe with God, and He will bring them with Him when He comes. They are not yet perfected, "God having provided some better thing concerning us, that apart from us they should not be made perfect." They are at rest, and consciously at rest. They are "absent from the body . . . at home with the Lord," but they are not yet perfected; they are waiting. We are waiting in the midst of earth's struggle—they in heaven's light and joy, for the second advent. Heaven is waiting for it. Earth is waiting for it. Hell is waiting for it. The universe is waiting for it.

That coming will be to those who wait for Him. Who are those who wait for Him? "Ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven." The first thing is the turning from idols. Have we done that? The second thing is serving the living God. Are we doing that? Then because we have turned from idols, and are serving Him, we are waiting. That is the waiting the New Testament enjoins, and to those who wait, His second advent will mean salvation. "Christ shall appear." Glorious Gospel!

CHAPTER XXVI

TRIBUTES TO CHRIST AND THE BIBLE BY BRAINY MEN NOT KNOWN AS ACTIVE CHRISTIANS.

"Their rock is not as our Rock, even our enemies themselves being judges."—Deut. 32:31.

BENJAMIN FRANKLIN.

"Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."

THOMAS JEFFERSON.

"I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

DANIEL WEBSTER.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my mind His personal authority and render it proper for me to believe what He asserts."

RALPH WALDO EMERSON.

"Jesus is the most perfect of all men that have yet appeared."

NAPOLEON BONAPARTE.

"I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Cæsar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions of men will die for Him. In every other existence but that of Christ how many imperfections! From the first day to the last He is the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.'

"The Bible contains a complete series of acts and of historical men to explain time and eternity, such as no other religion has to offer. If it is not the true religion, one is very excusable in being deceived; for everything in it is grand and worthy of God. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events and above the human mind. Even the impious themselves have never dared to deny the sublimity of the Gospel, which inspires them with a sort of compulsory veneration. What happiness that Book procures for those who believe it!"

GOETHE.

"It is a belief in the Bible which has served me as the guide of my moral and literary life. No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own. The farther the ages advance in civilization the more will the Bible be used."

THOMAS CARLYLE.

"Jesus is our divinest symbol. Higher has the human thought not yet reached. A symbol of quite perennial, infinite character: whose significance will ever demand to be anew inquired into and anew made manifest."

JAMES ANTHONY FROUDE.

"The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows."

CHARLES DICKENS IN HIS WILL.

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

SHAKESPEARE IN HIS WILL.

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

LORD BYRON.

"If ever man was God, or God man, Jesus Christ was both."

MATTHEW ARNOLD.

"To the Bible men will return because they cannot do without it. The true God is and must be pre-eminently the God of the Bible, the eternal who makes for righteousness, from whom Jesus came forth, and whose spirit governs the course of humanity."

DIDEROT.

"No better lessons can I teach my child than those of the Bible."

PROFESSOR HUXLEY.

"I have always been strongly in favor of secular education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of moral conduct, is to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible."

JOHN STUART MILL.

"Who among His disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to Him? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to His mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life."

ROUSSEAU.

"Can it be possible that the sacred personage whose history the Scriptures contain should be a mere man? Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the son of Sophroniscus and the Son of Mary. Socrates dies with honor, surrounded by his disciples

listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for His most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a god.

"Peruse the books of philosophers with all their pomp of diction. How meager, how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration."

PECAUT.

"Christ's moral character rose beyond comparison above that of any other great man of antiquity. No one was ever so gentle, so humble, so kind as He. In His spirit He lived in the house of His heavenly Father. His moral life is wholly penetrated by God. He was the master of all, because He was really their brother."

ERNEST RENAN.

"All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. In the first rank of this grand family of the true sons of God we must place Jesus. The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. Repose now in Thy glory, noble founder! Thy work is finished, Thy divinity established. Thou shalt become the corner-stone of humanity so entirely that to tear Thy name from this world would rend it to its foundations. Between Thee and God there will no longer be any distinction. Complete Conqueror of death, take possession of Thy kingdom,

whither shall follow Thee, by the royal road which Thou hast traced, ages of adoring worshipers. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; and all ages will proclaim that among the sons of men there is none born greater than Jesus. Even Paul is not Jesus. How far removed are we all from Thee, dear Master! Where is Thy mildness, Thy poetry? Thou to whom a flower didst bring pleasure and ecstasy, dost Thou recognize as Thy disciples these wranglers, these men furious over their prerogatives, and desiring that everything should be given to them? They are men; Thou art a god."

BENJAMIN DISRAELI.

"The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come, when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee."

PROFESSOR HEGARD OF THE UNIVERSITY OF COPENHAGEN.

"The experiences of life, its sufferings and grief, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came, which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

When a man of brains speaks well of the Bible and Christ he consciously or unconsciously bears tribute to the inspiration of the one and the deity of the other.

The Bible claims to be a revelation from God, and its character sustains its claim. "The Word of the Lord came expressly to Ezekiel." (Ezek. 1:13.) "The Lord said unto me," exclaimed Jeremiah. (Jer. 1:7.) "Hear the Word of the Lord," says Isaiah. (Isa. 1:10.) "Thus saith the Lord," rings through the Old Testament. And the New Testament puts the seal of inspiration upon the Old. "The Holy Ghost spake by the mouth of David." (Acts 1:16.) "All Scripture is given by inspiration of God." (2 Tim. 3:16.) "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.)

If the men who wrote this Book were not inspired, they were liars, and we have to explain how the Book which contains the highest morality ever given to earth could be written by a set of liars. And these bad men at the same time wrote their own doom, for there is no vice more severely condemned in the Bible than deception. To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while He pretended to be what He was not.

DATE DUE

BR 45 .F8532 v.3 073

The Fundamentals

BONEBRAKE SEMINARY LIBRARY

UNITED THEOLOGICAL SEMINARY LIBRARY
3 0645 1000 8137 7